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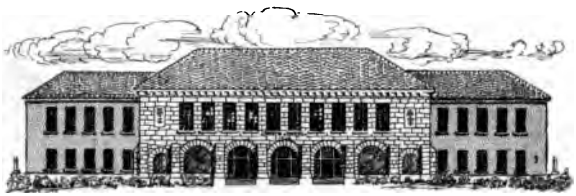

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THE TRAINING OF CHILDREN

A BOOK FOR YOUNG TEACHERS

BY

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TRAINING OF CHILDREN

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PREFACE

A former book, entitled "Teaching a District School," having been received with gratifying appreciation by those for whom it was written, and also with the commendation of leading educators the country over, it is hoped that the present volume may be equally well received and prove to be even more helpful than its predecessor.

It has long been the desire of the author to prepare, for country and village teachers, a work on the development and training of the mind that would contain the essential facts of psychology so plainly and simply expressed that any person might grasp their meaning without a too frequent appeal to the dictionary. It is possible, or it should be possible, to express the underlying truths of any important science in the everyday language of the people.

Many young men and young women who lack both high school and college training are nevertheless not lacking in intelligence. They have the ability to understand any available knowledge that is not expressed in terms with which they are unfamiliar. There are many of this class who are capable of doing and are doing excellent work as teachers; they possess the natural qualities requisite to

success and are eager to learn. "Teaching a District School" was offered as a first aid to this class. Its main purpose was to assist the inexperienced to master the technique of teaching.

This much having been accomplished there should naturally arise a desire for reliable information concerning the nature and development of the human mind, its needs, its manifestations, its inclinations, and, if possible, its destination.

This book is designed to meet such a desire. It does not pretend to be an exhaustive treatise concerning either the nature or the training of the mind. It is intended to furnish sound instruction, based upon well-known and fundamental truths, to those who are engaged in the training of children either in the home or in the common schools. It should also prove valuable as an elementary textbook in high schools, academies, and normal schools.

There has been no desire on the author's part to furnish knowledge to those who wish merely to be informed upon the subject but who have no inclination to turn their attainments into practical use. The aim has been, all the way through, not only to supply practical knowledge in plain and simple language but to indicate continually the way to apply it.

It is hoped that parents and teachers generally may avail themselves of the information contained in this book, gathered through years of teaching and observation, and

that the suggestions herein offered may contribute to a "more abundant life" for the multitudes of little ones that have been constantly in mind from the beginning of the work to its close.

J. W. D.

BEREA, KY.

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PART ONE

PRIOR TO SCHOOL AGE

THE TRAINING OF CHILDREN

CHAPTER I

THE TEACHER'S BUSINESS

The business of the teacher is to train the minds of the children in his charge. To do this he must understand something of the nature of the mind, what it feeds upon, how it increases in strength, its periods of activity and its need of change or rest. Most beginning teachers of country schools have not made any careful study of the mind. Their education has not been far enough advanced for the study of psychology, and their own observations of the nature of the mind, while extremely valuable have not been classified and arranged for ready use.

Psychology is a difficult study and in most states is properly placed beyond the requirements of a county certificate. Even elementary psychology as found in the text books is a high-school or academy study and many of the teachers of country schools have not had the privilege of a high-school or academy training. Yet a knowledge of the mind is essential to the country teacher. No one can be an expert in the training of the

mind who does not know something of its powers and how they develop. Hence the district school teacher should have accurate information on the subject.

Most parents likewise have not studied psychology in the schools although they have the responsibility of training the minds of their children. Every civilized race has, outside of books and schools, a considerable supply of wisdom for the training of children in righteousness and industry. In the early days this sufficed better than now.

Our civilization has become so many-sided, so complex, and the struggle for existence so fierce, that parental wisdom needs to be supplemented by the schools. This scholastic knowledge must be imparted in large measure by the teachers as they are nearest to parents both in sympathy and obligations. The principles that govern mind development may be stated in terms so plain and practical as to be within the comprehension of all teachers—even those who have lacked higher training—and when so stated should be eagerly sought and utilized.

The Nature of the Mind.—We do not know what the mind is, but we do know that it is the principal factor in the world's progress. It is so complicated in its organism, so intricate in its workings, so far-reaching in its destiny that only the Infinite One can fully comprehend it. The only earthly power that can study it or even make an effort to understand it is the mind itself. It has commanded the attention of the great-

est thinkers of every age in every land. Yet it may be said that the mind knows but little of its own powers or of the nature of its workings. We do not know how nor why we can remember, or imagine, or how the mind can look upon its own actions or be conscious of its own thoughts.

Shakespeare said: "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"

The Bible puts man in close touch with God when it says: "What is man that Thou art mindful of him, and the son of man that Thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast put all things under his feet."

What has been learned.—Of the development of the mind much has been learned both by observation and by experience. We can watch the development of the mental powers of an infant from its birth upward, from the dawning of intelligence to ripe knowledge. We can observe the workings of the minds of the people about us. By their words, by the expression of their faces and by their actions we can tell to a considerable degree of accuracy what they think and what has produced their thoughts. We can also study our own minds by taking note of our thoughts and how we came by them.

In this way we may discover the powers of the mind

and the limitations of those powers. We find that at times the mind works well, at other times poorly; sometimes rapidly and clearly, and again slowly and vaguely. We find also that minds differ from one another in their respective powers. Some can remember better than others, some have greater powers of imagination and thought; and we observe that training makes a great difference upon all, particularly if begun early in life. There is no more interesting occupation than the study of the mind.

Conditions of the Mind at Birth.—When a child first comes into the world his only knowledge, if he has any, is instinctive. Knowledge of the world is gained through the senses, and at birth these are inoperative. The new-born child has eyes but cannot see, ears but cannot hear. These organs may be perfect enough but the child is not conscious of them or of their powers. The strongest light may be flashed into the eyes with no response. A loud noise in the ear will produce no signs of conscious hearing.

This condition lasts in a healthy child but a short time, say a few hours or a few days.

The senses of touch, smell and taste come into service before sight and hearing. It is said that a babe a few hours old can sustain his weight with one hand grasping a small stick or the nurse's finger. This remarkable power disappears in a few weeks not to be gained again for several years. The sense of smell and of taste is thought to be acute in early infancy.

Seeing.—The first indication of conscious seeing occurs when something bright, put before the baby's eyes, engages his attention. At this stage if the object is taken out of direct range it is lost. A little later if the object is moved slowly the eyeballs will move to right or left following it. Later still the child will turn his head to keep in sight a slowly moving object but if the object be lost to sight will not search for it. The complete act of seeing has been acquired when the child learns to look for objects and to examine them carefully. It may be added that the eyes of an infant do not accommodate themselves to very small objects. Even at six or eight years children should not be required to look at small letters on a printed page for any considerable length of time. The eyes are a very precious heritage and the care of them merits further discussion in another chapter.

Hearing.—The first indications of hearing are likely to be observed when the child is from one to three weeks old. Some loud or shrill noise may startle him, the low crooning of the mother's voice may soothe him, or a stranger's voice may frighten him. Children at a very early age are fond of noise. Sweet music and gentle tones are no doubt best for their educative value but they are in nowise particular in choosing. Discord does no violence to their nerves. A rattle box, pounding on a tin pan or filing a saw is just as interesting as music. Children are also fond of their own babbling and cooing, and however it may sound to them it is always

sweet to the parents' ears. They should be allowed to do as much of it as they will.

Sensation.—The faculty of the mind that responds to all these sense organs is called *sensation*. Light upon the eyes produces the sensation of sight. Noise produces the sensation of sound through the ears; and each of the organs of smell, taste, and touch produces its own particular kind of sensation. Any external object that calls a sense organ into action is called a *stimulus*. Thus any object from which light comes into the eye is a stimulus setting that organ into action. Noise is a stimulus for the ear, odor for the nose, and so on. The mind has the sense of seeing, of hearing, of smelling, of tasting, and of touching.

Perception.—When the mind gives sufficient attention to a sensation to identify the object producing it or to determine its qualities, the process is called *perception*. For example, we have a sensation of pain on the hand and giving attention *perceive* the cause to be a mosquito. We see an object that is strange to us, pick it up, examine it, and *perceive* that it is rough, smooth, hard, soft or whatever its qualities may be. We are constantly perceiving that objects are warm or cold, that the air is moist or dry, that the sky is clear or cloudy, and a thousand other things. The product of a complete act of perceiving is called a *percept*.

Observation.—Observation is the power of the mind that takes in the objects within reach of the senses, identifies them or attempts to do so, and fixes them as

to time and place. Thus an observing child will be able long afterward to give an account of the things he heard or saw on some trip that took him out of his usual environment giving time, place, and numerous details to the objects described. Observation differs from attention in that it is not prolonged. Observation is merely the mind on the alert for everything within sight or sound. All common or uninteresting objects are merely recognized and passed while anything new or strange holds the attention for further investigation. If a strange bird, an unknown flower, or a fine building comes into view the object is given attention. Here again the alert-minded person will take in a multiplicity of details that a duller one will not notice. The faculty of observation is extremely valuable and should be cultivated early in life.

Memory.—Memory is the power that enables us to recall sensations and perceptions that were previously before the mind. The object that produced the sensation and brought about the perception, whether sight, sound, touch, taste, or smell, is gone from us but we can recall the sensation and the perception together with the emotions that it aroused of curiosity, admiration, pity, fear or what not, pass them in review before us and live the former experience over again. We can see in the mind each detail, where it belongs, its relation to the whole; and by dwelling upon it, we can so fix the whole that we can recall it at any time afterward for review or for describing to others.

Memory is a wonderful power. It makes all things possible. Without it we should be nothing. If all past memory were suddenly cut off we should be utterly helpless. We could not walk out the door or move hand or foot intelligently, because we could not remember how. Its cultivation deserves the profoundest thought and care.

Imagination.—The power that enables us to make mental pictures, to give form, color, and setting to things we hear or read, to mentally construct things wholly new or partly new, to lift the veil of futurity and see things as they will be or as we hope or fear they will be, is called *Imagination.* Without this wonderful gift life could have but little interest. We should be aware only of the things with which we actually come into contact. When a friend recounts an exciting adventure we are all ears to hear it and all imagination to picture it. We see it as he saw it, we are affected as he was. To make the picture complete we put in details which he omits. The cultivation and control of this valuable faculty deserves our most careful study.

Reflection.—With the aid of memory and imagination we may take the materials of sensation and perception and hold our attention upon them for a considerable length of time, examining them from different viewpoints and arranging them and rearranging them to suit our fancy. This process is called *Reflection* or *Thought.* This is the highest power of the mind. By thinking, we see the relations of things, and from these

relations we draw conclusions and decide what action to take or to refrain from taking.

The Will.—The will is the mind at work carrying out its own decisions. When a certain course has been determined upon the will acting through the nerves brings the muscles into action until the desired end has been accomplished. For example, suppose I finish a certain task and have an hour's leisure to dispose of in any way I may choose before beginning the next regular task. By the aid of memory I recall a number of things that gave me pleasure at other times. I may go for a walk, read, call upon a neighbor, play a game, or take a nap. Imagination comes to the aid of memory and shows as in a picture the amount of pleasure I am likely to get out of each of these. I compare these several pictures, conclude that some one of them offers more inducements than any of the others, and decide upon that one. Then by an exercise of the will I proceed to put it into effect by bringing the proper muscles into action.

The Emotions.—The emotions play a large part in reflection, in drawing conclusions, in forming decisions and carrying them out. Love, joy, admiration, curiosity, pity, fear, hope, anger, hate, jealousy, envy, all have their influence upon our minds, often biasing our judgment and causing us to think or act as we otherwise would not. The emotions are powers of the mind and need to be studied so that they may be cultivated or restrained as the case may require.

The Field of Pedagogy.—The foregoing are the principal subjects of that division of pedagogy known as psychology. In addition to a knowledge of these the teacher should be well versed in physiology and hygiene, in courses and curriculums of study, in methods of teaching and school management. The chief object of this book is, as has been stated, the Training of the Mind. The other topics will be touched upon as the connection requires and as the space of the volume permits.

CHAPTER II

THE PERIOD OF ACQUAINTANCE

Man is lord of creation, the supreme being among all the animals of the earth. All progress beyond natural evolution is due to him. God said to the first man and woman, "Multiply and replenish the earth and subdue it. Thou shalt have dominion over the beasts of the field, the fowls of the air, and over every living thing that creepeth upon the face of the earth."

Yet man at his birth is among the feeblest of earth's living creatures. In his little realm of activities he is guided entirely by instinct, and of this he probably has less than any other of the higher animals and less than many of the lower types. All his wants must be administered by others. In an almost utterly helpless condition he is ushered into the world with absolutely no knowledge of what awaits him. Yet, helpless as he is, his life will require a thousand times more intelligence than that of any other animal. Fortunately it requires many years to reach maturity, giving him abundance of time to become acquainted with his surroundings and to acquire skill in the use of his powers. In all these years he is mainly dependent upon others for life and learning.

How eagerly the mother watches for signs of intelligence in her child. The first smile is proclaimed as though it were the rarest phenomenon. The gradual acquirement of the use of hand and eye and ear are each noted with the greatest interest and satisfaction to such an extent that, to the doting parent, it is doubtful if any child ever before progressed so rapidly. At six weeks, the baby recognizes each member of the household and is lavish with his smiles. At two months he can guide his hand to his mouth, and tests everything within the grasp of that all-important organ. His chief interest in life seems to center in finding something to eat. His principal activities consist in exercising his limbs and his lungs.

The Activity of a Growing Child.—From the time the little one learns to creep or to walk, his chief characteristic is his wonderful activity. In all his waking hours the sense of sight, hearing, touch, and taste are on the alert to make the acquaintance of everything that comes within range. In fact his principal business for the first five years is to make the acquaintance of the world around him. The number of things he can do in a day is astounding. A child two or three years old can go through enough motions in ten hours, sitting down, rolling about, jumping up, dancing, skipping and running to tire out several grown people. This ceaseless activity is nature's schooling. Every motion makes him stronger, more skillful, surer of himself.

Everything that comes within his grasp he investi-

gates with eyes, hands, and mouth. Things beyond his reach that he sees or hears, he wants to know the names of. His chief questions are, "What is this, mamma?" "What is that, papa?" He repeats the names of new objects many times so that he will not forget them. Many things he remembers best by the sound they make, as the "bow-wow," the "moo-moo" and the "choo-choos." He is interested in everything. He learns that objects are hard, soft, smooth, sticky, etc. He is constantly enlarging his acquaintance. Under favorable circumstances he will learn more new things in a day than an adult will in a month or a year.

Blessed is that child whose surroundings are varied, who is encouraged to ask questions and to investigate to his heart's content everything that is safe. Such a child will at five know half as many things as he will ever know, and the foundation will be laid for the noblest structure of which the human being is capable.

On the other hand the child who is reared amid meager or barren surroundings, who is met at every point with "don'ts," and "hush-ups," at the age of five will have the mark of the dullard stamped upon his face, and will in large measure have lost the most precious years of life. Even if in later years, through the efforts of some faithful teacher he should have his soul awakened he will have a hard struggle to rise above mediocrity. Lost opportunities at the beginning of life are the most difficult to recover.

Mental Development of the First Five Years.—When

a child is born his mental powers are, so to speak, in the germ. Their development begins early, but some are evident long before others and make rapid progress. Sensation is the first to appear. The new-born babe announces his arrival with a cry, caused no doubt by a general sense of discomfort upon his entrance into a cold world. For some days there is no acute sense of pain. If any part of the body is injured there is produced only that same general sense of discomfort that accompanied his arrival. A few months later the sense of pain is very acute, probably reaching its maximum long before maturity.

This acute sense of pain is necessary to the child as a warning and protection against accidents. Nature tries to atone for the sharpness of pain by making it short lived. Little bumps and bruises heal with great rapidity. While a child quickly learns to avoid things that cause pain, as a hot urn or kitty's claws, still the small accidents incident to these early years are many, indeed, and are a part of his training. The tumbles and bumps and bruised fingers are conducive to caution and watchfulness, and prepare him for the rough edges of life, with which he is sure to come into contact in later years.

Perception.—Perception is almost if not quite coincident with sensation. The new-born babe would hardly cry unless he perceived in some dim way a sense of discomfort. He perceives and responds when the means of nourishment are placed within his reach. He

is sufficiently conscious of hunger to make his wants known and probably perceives a sense of satisfaction when they have been supplied. He objects seriously when placed in the bath, but responds quickly to the comfort of warm, soft wraps by growing quiet and dropping off to sleep.

In a few weeks perception has so far developed that the child recognizes the voice and touch of his nearest friends. If a stranger speaks or takes hold of him he knows the difference at once and is likely to give abundant evidence of his disapproval. This is not so likely to be evident when a number of different people share in his care.

It is interesting to notice when a child first perceives his hand or his foot. He looks at the little member with wonder and appears to be making its acquaintance. For some time he is not aware that it is a part of himself, and when he discovers this fact he has made his first excursion into the realm of space, that is he finds himself to extend farther than he knew. He increases his perception of space rapidly when he begins to creep or walk. When he wants a thing that is out of his reach he first cries for it, then makes an effort to reach it, and finally moves toward it.

The idea of distance is crude at first and changes with the child's development. He judges of distance by his ability to compass it. When he is taking his first lesson in walking, the hands held out to him seem a long and dangerous way off. A few days later the same distance

would seem nothing in comparison. Any unconquered space appears far and is looked upon with doubt or dread, but being traversed frequently, takes its place with other familiar distances. The idea that distances appear greater to childhood than to maturity is evidenced by the fact that when persons return to the home of their childhood they are greatly surprised to find how things have shrunken. Fields that in the early days seemed almost illimitable are now scarcely more than lots. The houses of the neighbors have all grown smaller and have moved closer to each other, while the old swimming pond that used to be so wide and so deep appears little larger than a bathing tub.

Memory.—Until a child has had time to acquire knowledge of a practical nature he is guided in his needs by instinct. Instinct has been aptly called inherited memory. It is sufficient for the wants of the child until his mental powers are somewhat developed when it gradually loses its sway, giving place to acquired knowledge. As soon as the child recognizes his mother's voice or touch he is exercising the power of memory. It seems pretty certain that the senses of touch and of hearing are more active and accurate at this early stage than the sense of sight. From its first indication, memory like perception develops rapidly, and nature should be allowed to take her own course. Any attempt at forcing would probably do more harm than good.

Conditions of Growth.—For some months the child's

chief business is growing and gaining in strength. For amusement, the exercise of his lungs and his limbs should be sufficient. After he has learned to sit up he will be interested in playthings. Those that he can bite on, pound with, or that will make a noise, will give him the most pleasure. He needs no great variety at this stage.

When he has learned to move about at will, he will find plenty to occupy his attention. He will examine many things, first to ascertain if they are good to eat, next to pound with or throw down. Even at this point it is well to keep in touch with the child's interest and to supply him with harmless objects that will give him pleasure. Something that will come apart and fit together again, as a small bottle with a cork, will tax his attention to the utmost, and his little hands will gain much skill in its manipulation. Whatever the contrivance, so that it is within his power, he will work at it diligently until he has mastered it, after which it will, for a time at least, lose its interest and he is ready for something else. In the meantime, perception, memory, and even imagination have all been called to work. This leads us to the consideration of the last-named power.

The Imagination.—This faculty cannot be exercised until there is considerable material to work upon. Many things must have been perceived and examined, and knowledge acquired, before imagination comes into use. In the case of the small bottle and the cork,

the child may have seen corks taken out of bottles. When he gets hold of this one he imagines the cork out and proceeds to extract it, making every possible effort until his purpose is achieved. When the cork is out, he forthwith imagines it in again and immediately essays the task. This is much more difficult than pulling it out, and his chubby hands make many awkward attempts; but at last he succeeds, or failing seeks aid and watches the operation just as he imagined it could be done. Such an occasion as this affords a good opportunity to observe the amount of patience, perseverance, ingenuity, and skill the little one possesses.

Reasoning and Will.—In the above illustration reasoning is likewise in evidence. The child reasons that if corks came out of other bottles this one ought to come out. If it refuses to come out at first, he studies the situation, and thinks perhaps a greater effort will accomplish it. When it is out he reasons that it belongs in the bottle. If he cannot put it in, he thinks father or mother can do it, perhaps refusing all aid except from the one he has seen perform the operation before. His will power is seen in his determination to bring to pass the thing he set out to do, and in his holding on to things he wants but may not have.

The child whom we are considering is supposed to have attained to the age of twelve or fifteen months. He is just learning to toddle about and investigate things for himself. All his mental powers have made a start and henceforth will be in operation to a greater or less

degree in all his waking hours. His education is now begun in earnest. The time to develop anything, plant, animal, or mental power, is when it is growing; and the more cultivation and attention it receives the nearer it will come to reaching its greatest possible capacity, providing always that the process is carried on wisely by one who understands when and how to render assistance and when to refrain. This process of giving the right amount and kind of aid, of furnishing the proper materials for growth, of guiding and controlling sufficiently but not too much, includes the whole matter of teaching and training.

Development in Progress.—From this time on, the child is getting into everything, investigating, appropriating, and frequently destroying any article within reach. His attendants are provided with plenty of entertainment but no rest, except when he is asleep.

His eating is an important matter. A healthy, growing animal should eat whenever it is hungry, while on the other hand plenty of good food tends to keep it healthy and make it strong. A child should first of all be a perfect animal and to this end he should have plenty of good nourishing food about as often as nature demands it. This is the rule the world over. The food should be wholesome, easily digested, and nourishing. Further than that, this book has no advice to offer on the subject, except that in case of sickness a doctor should be consulted.

The Moral Element.—That there is any moral qual-

ity in the actions of a child up to the age of two years is doubtful. He knows by this time that there are many things he must not do and some things he must do, but as to this or that being sinful, wicked, or wrong in itself he has no conception. His training in righteousness must not be neglected on that account however. It is very important that he should early understand his limitations. There are many things he must not do, and he should be firmly but kindly prevented from doing them. He must learn not to strike anyone, not to hurt the kitty, not to grab at things on the table; to be punctual and unfailing about his bath, his retiring, and all the other regulations of the family life. Right habits formed now and persevered in for a few years, will remain through life and even grow to be a necessity for comfort. On the other hand if they are neglected now their establishment later will grow more and more difficult.

Obedience.—There is probably no time in life when obedience may be so easily taught as in the first two or three years of life. No harsh methods need be used. A well thought-out course of procedure and persistence in that course is all that is necessary. In training a child to obedience nothing that is difficult should be commanded for a while until the idea has been grasped. If a child should set himself against authority the only course is to insist, quietly but firmly and without the least harshness, upon full and complete obedience. In time all idea of resisting parental authority will be

given up completely after which there will be no trouble unless slackness intervenes on the parents' part. Here is where the wisdom of a well thought-out and consistently followed course manifests itself.

The Value of Well Laid Plans.—The education of a child is worthy of a great amount of thoughtful consideration. One should think ahead what the child will require in the weeks, months, and years to come. These plans should be chiefly in outline and subject to modification as the occasion demands. But no matter how much change they may undergo or how much they may need to be added to, they will be invaluable. No general plans can be made that would exactly fit any individual child. New phases of child life will appear and new ideas should constantly occur to be adjusted to the general outline.

Agreement of Those Concerned.—It is needless to say that in all essential matters parents must agree in a course of training. It is certain that their opinions will differ in many particulars but these differences must be adjusted between themselves. It cannot be otherwise than disastrous to discipline when children discover that their parents disagree on matters of conduct. When such disagreements arise, as they are likely to do, they must not result in conflicting methods. One must give up, bring the other to his or her viewpoint, or a compromise must be effected. All the systems of government now in use in civilized countries are the results of compromise, and so it should be in the family.

In spite of the obvious necessity of such a course, many children are spoiled by parents attempting to carry out opposing systems.

The Development of Emotions

Children are often called little men and women; and in some respects the observation is true, but not in all. If one should be with a child every day until he is five years old he could not accurately predict what he will be at maturity. His powers are not sufficiently developed at that age to enable us to judge of their later effect upon his character, neither can we tell the result which outside influences may have. But even at two years of age, most of his powers that will count for good or ill are noticeable.

Who has not seen a little child exhibit anger in the most positive fashion? This trait appears so early and is so universal that many point to it as the main reason for believing in original sin. Whether original or not, it is like all the other powers, inherited, and is much more strongly implanted in some than in others. We could not say that the power to become angry should be rooted out, but certainly it needs no cultivation. Older children, and thoughtless grown people, often tease a little child into anger for their own gratification but it is extremely costly to the child. When he is older he will have many a hard effort to control his temper, if indeed it does not cause him to inflict serious injury upon some one else.

Excessive anger is injurious to anyone and especially so to a child. It interferes with his development along other and more desirable lines. Anger causes weakness and sometimes nausea in an adult, and must be a serious setback to a child. Parents should see to it that children should have little cause for anger and should try to allay it when it arises. Good humor is conducive to health and growth and should be the prevailing condition of a growing child. Both anger and cheerfulness are contagious, and if parents exhibit the latter the children will do likewise. The best antidote for anger is good humor. It cannot thrive nor last long in an atmosphere of sunny cheerfulness.

Fear.—There are three senses that are alive to fear; hearing, touch, and sight. Fear is noticeable at a very early age, that is within a few weeks from birth. The touch of unknown hands, or the sound of a strange, harsh voice will produce fright. The faculty of fear is instinctive, since the child can know nothing of danger from experience or reasoning. Excessive fright, like anger, is unhealthful and dangerous and should be avoided. A child should be shielded from any object that arouses fear, however harmless the object may be, until he has time to examine it, get used to it and discover that it is not dangerous.

Here again thoughtless people often amuse themselves by frightening children, saying the bogy-man will catch them if they are not good, or that they will cut off their ears if they run away, or some such familiar

folly. Such a procedure is wicked in the extreme and deserves drastic measures that will prevent a repetition of the offense. There are things that children must be taught to avoid because they are really dangerous, such as fire, bodies of water, getting in the way of wagons or cars and the like, but all tales of ghosts, spooks and the "badman" are worse than useless as a means of discipline, and positively harmful to the mind because they arouse imaginary fears and inculcate cowardice. A child should be taught from the start to fear nothing except things that are really dangerous either to the body or to the mind.

Deceit.—While all these qualities of the mind may be inherent they are certainly catching. If parents or nurses practice deceit upon the child, as is frequently done, he will soon discover it and will use the same means upon those who have deceived him. For example if he finds that objects are being hidden from him he will in turn attempt to hide them to keep from losing possession. His efforts may be very awkward at first but he will soon learn, and finally become an adept at deceit and treachery. A better way is to place forbidden objects beyond his reach and tell him he must not have them.

Losing Faith.—It must be a great shock to the mind of the child to discover that his parents have been deceiving him and telling him things that are not true. A child's credulity is perfect. It does not occur to him to doubt anything he sees or hears. If this faith is taken

away from him he has lost one of the great charms of childhood.

Irresponsible nurses are prone to falsify in order to appease the child or get away from him. Parents are usually more thoughtful, although they also sometimes err in this respect. It is so easy to tell a child you are not going to do this or that, and then when he is out of the way proceed to do it. The story is told of a certain little fellow who overheard his parents talking of going out riding and besought them to take him along. They had reasons for not wanting him, and therefore told him they were not going, but that he might go walking with the nurse. A little later as the boy and his nurse approached a cross street they saw his parents riding with some friends. The little fellow's lips puckered and his fists clenched as he remarked to the nurse, "There go the two biggest liars in the world." How much better it would have been to have told the child the truth and let him endure the disappointment of not going along rather than to cause him to suffer the loss of faith in his parents.

Keeping Promises.—Another frequent departure from the right way is to make promises trusting that the child will forget them when his attention is turned to something else. He is not likely to forget, but if he should do so, the promise ought not to be broken. It is infinitely better not to promise than to fail to keep one's word with a child. The time will come soon enough when he will be asked to promise something and hav-

ing observed looseness on the part of his elders will keep faith or not as it suits him. If he decides that it does not matter, and fails to keep his word, his parents are forced into the absurd position of punishing him for following in their footsteps, or what is worse still, lose their control over him. Nothing but the unvarnished truth pays in the long run.

One of the strange things about lying to a child is that while he will condemn it in the severest terms he will unhesitatingly adopt the practice for his own use. He doubtless reasons that others have profited by lying and that he will do the same. Many a child would indorse the boy's answer to his Sunday School teacher when asked to tell the meaning of the word "lie." "A lie," said the boy, "is an abomination to the Lord, and a very present help in time of trouble." It is inevitable that a child will sooner or later discover that lying is a common practice among humanity but he need not be pushed into the discovery. So long as his parents teach him truthfulness and practice it strictly themselves he is fairly safe. That boy was being rightly taught who when contradicted by a playmate declared, "I know it is so because my mother says it is, and if she says a thing is so, it is so even if it isn't so."

The Result of Weak Discipline.—Probably more children are spoiled in disposition and rendered weak in will power by parents foolishly yielding to th imagined wants than from any other one fault in t

ing. Many children discover that if they fuss and fret and whine long enough they will carry their point, no matter how positively it may have been refused in the beginning. Examples of this kind of treatment are so well known that none is necessary here. The parent scolds, threatens, and occasionally slaps the besieger, causing a relapse for a minute or two until the storm is passed when the attack is renewed. Finally the parent yields with a scold and a frown hoping the youngster will be satisfied and give her a little peace. Parents sometimes fondly imagine this persistence is an indication of a strong will and that it is on the whole rather commendable. Such is not the case. The child has simply discovered the parent's weak point and takes advantage of it. It is rather a weakening instead of a strengthening of the will, as the force of the example is very strong. Besides, there is a kind of philosophy in it. If the child really wants the thing he is asking for so badly and coaxes so long and so earnestly he ought to have it. He has quite earned it by his persistence. Such appears to be the parents' reasoning, but, none the less, it is very bad in its effect upon the child's character.

The Right Course.—A child should be taught not to make needless requests. When he does express a want it should be given consideration before being granted or refused. The answer should be the wisest one the parent knows how to give and when given should be final. If the request is refused and the child cries let

him cry or turn his attention to something else but do not change the decision. As soon as it is discovered that fretting and crying and coaxing do no good they will be abandoned. Children have vastly more respect for parents and teachers who show decision of character and firmness in their government than for those who are weak and vacillating. Moreover the exercise of these virtues on the part of the parents begets in the children the same strength of character.

Curiosity.—Almost all children from two to five years of age are bundles of questions. Their persistence, the lack of necessity, and the apparent irrelevancy of their queries are often annoying. But remember that the child is making an effort to become acquainted with the world around him, and he can only find out the things he does not know by asking and being told. Many of his questions are about things that do not concern him, or about things he could not understand or are in themselves insignificant, but he ought not to be discouraged in asking them.

As has been suggested, his chief desire at first is to know the names of things. This is important because he can remember an object, think about it, and talk about it to much better advantage if he knows what to call it. Consequently the name of anything he asks about should be given him, not in baby talk but in exact terms as grown people use it. There should be no tricks played upon a child's desire to obtain information. He will do his best to speak the name as it was given

him and the oftener he hears it correctly the sooner he will be able to master it.

After many names have been acquired and he begins to comprehend a little the uses of objects he will arrive at his second prevailing question, "What is it for?" This oft repeated question varies with, "What are you doing that for?" and is more annoying than his search for names. But it shows a natural and legitimate desire for knowledge that should not be ignored. Doubtless the best plan is to tell the inquirer what a thing is for. He may not understand the answer and his next question may be, "What do the people want to do that for?" or some similar interrogation, until the one questioned is at wits' end to know how to explain. It takes a deal of patience and much wisdom to guide the little one in his search for knowledge but the reward is great.

This element of curiosity in a child's nature is of inestimable value. Without it his progress would be slow indeed. Moreover it is not confined to childhood. The whole world is on tiptoe with curiosity to hear the latest news, to know what is being done, to find out about the things that are unknown. Curiosity in a child needs no quenching but careful nurturing and guidance to keep it in the path that chiefly concerns him and that will lead him the most rapidly into an acquaintance with the things that pertain to his life.

Use Correct Language.—A child's efforts at pronunciation are so amusing and so delightful that it is a great

temptation to use his pronunciation instead of the correct one. This use of "baby talk" must be very confusing to the child. He makes the best effort in his power to speak a word as it was spoken to him, and to hear thereafter his own inaccuracy instead of the correct form is certainly poor assistance. It doubtless gives parents pleasure to use baby talk but the child will make much more rapid progress if the correct forms are used. If this is not done he will be compelled to learn in a roundabout way. He will, by and by, observe that people when not talking to him use different forms than when they are and that the other forms are the correct ones. In this manner he finally gets his words right, but it is a long process.

The Sensitiveness of Children.—There is no surer way to destroy a child's confidence and to quench his thirst for knowledge than to laugh at his awkward attempts either in speaking or in performing his tasks. A child supposes, as he has a right to do, that every one is his friend and in sympathy with him, and when he is laughed at he is chagrined and mortified and loses confidence in himself. Thereafter he will not "perform" in the presence of those who laugh at him or whom he thinks may laugh at him, and consequently his freedom is curtailed and his progress hindered. To make the matter worse this kind of treatment causes a child to become suspicious of all except those whom he knows he can trust and suspicion in a little child is far from desirable.

Laughing at Children's Blunders.—Children with the

best intentions make amusing blunders and the grown-ups relate them to their friends and laugh heartily, considering it matter for mirth. Two little country girls were on their way to a neighbor's a mile away. They were met by a gentleman who spoke to them and asked in a friendly way if it was noon yet. Now these little girls were accustomed to hearing the word "noon" used at school in connection with the long intermission, but at home they had only heard the term "dinner time" used to designate the middle of the day; so the very natural reply was, "We don't know, we haven't been to school to-day." The gentleman smiled and passed on. When the little girls returned home they related the incident to the assembled family but were afterwards sorry they did it. It was considered the finest joke of the season and it was many a long day before they heard the last of it. There is no doubt but that this incident increased the reticence of those children to a marked degree, and they were timid enough before. A reasonable amount of timidity is pleasing, but country children are likely to have an abundance of it and should not have their courage to answer a civil question crushed out by being laughed at.

Repeating the Smart Sayings of Children.—The proneness of parents and especially new parents to recount the smart sayings and doings of their prodigies is so common that it has passed into a proverb and become the subject of newspaper jokes. In spite of this, hosts of children are injured by it and notwithstanding its

time-worn proclivities it needs a word of caution here. The joke lies in the fact that the child which is considered a prodigy in the eyes of his doting parents is no smarter than most other children, and the listener is usually bored by the recital of his wonderful cuteness and remains unconvinced of his superior intelligence.

The fond interest of parents in their child would readily excuse them for making him a topic of conversation among their friends if that were the end of it, as frequently it is not. Too often these remarks are made in the presence of the child. At first he may be too young to catch the drift of the conversation, but very soon he perceives that he is being discussed, and the love of praise takes root in his mind when he is altogether too young to bear it. The road to ruin is strewn with the wrecks of young lives that were brought there by being placed in the lime light by admiring parents whose pride in their offspring made it difficult for them to see the folly of their own actions.

There are some very old-fashioned notions about child training that even the most modern schools of thought have not entirely obliterated, and one is that children should be kept in the background. This does not mean that they should be snuffed out from every public occasion, but that care should be taken lest they conceive too high an idea of their own importance. A modest estimate of one's own powers is admirable in both old and young, but the reverse is objectionable in anyone, and particularly so in the latter.

CHAPTER III

MATERIALS FOR INSTRUCTION

Play.—The young of all the higher animals instinctively engage in play. It is nature's method of preparing them to meet the requirements of adult life. Aside from the point of utility there is nothing that so contributes to their happiness as the free exercise of their budding powers in this divine gift. When little ones play together, as it is much better that they should, all their powers of body and mind are brought into action. Their senses are on the alert and their minds are keen to take in everything of interest.

There are two fundamental principles in respect to play. The first is that it should be in the open air or in rooms where the air is as pure as out of doors. The second is that they should have materials to play with. In regard to the first, children should come into contact with mother earth at an early age and become so used to it that under ordinary conditions it will not harm them. When the weather is suitable they should have a place in the yard where they may roam at will, all dangerous obstructions being removed.

Frequently in rainy weather children are obliged to remain indoors. For such occasions it would be very

easy in country homes to provide a play house. The essential parts are walls, roof, door, and windows. The earth cleaned and packed hard and firm will be the best floor. If the walls are constructed of logs so much the better. Here will be passed many happy hours. If materials are provided in the rough the children will construct their own shelves and housekeeping arrangements. There should be cross beams so that swings can be fastened to them. The whole need cost but little except the time and labor of off hours. For cold weather a room in the house should be set aside, containing only such things as the children may use.

In regard to the second principle, with the exception of a few simple tools no costly materials are needed. A wagon load of clean sand, a few shingles and boards, with some rope for swings, will answer well for a beginning. Home-made articles constructed mainly by the children themselves are the best. Their observation of how father makes things for the farm and how mother does things in the house will be of service. Memory must suffice when the article to be copied is not present, and imagination will be active in making adjustments and contriving improvements.

As soon as children are old enough to handle tools they should be provided with such as they can conveniently use. A hammer, a barlow knife and a small saw will go a long way and will work wonders. Not everything that would be desirable to grown-ups should be supplied. Something should be lacking to give in-

genuity free play. Suggestions may occasionally be offered and directions given but not too often and only one or two at a time. So long as children are completely occupied with their own contrivances they need no assistance or advice. When they have reached the end of their own resources and tire of the old regime it is time to come to the rescue. Parents should take a lively interest in their children's doings. Half the charm of their little triumphs lies in the appreciation of their elders.

The Lone Child.—If a child has no playmates near his own age it is all the more reason why he should be well supplied with opportunities for play. In such a case his parents should be playmates for him permitting him to be the leader as much as possible. They should plan ahead, however, and when old things pall have something new to suggest. One's resources may last a long time if he does not deal them out too rapidly. To be the companion of a child is a rich privilege, and the study and attention given him will be well repaid.

Games.—In the matter of games the world is old. No one knows when the ball was first used as a plaything and marbles have been a part of the sports of youth for thousands of years. Many household games extend back to the time when "the memory of man runneth not to the contrary." Such are Mother Goose Rhymes, Counting Baby's Toes, Hide and Seek, and Blind Man's Buff. These and many others that have stood the test of age are not likely to die out. Yet new

games are desirable and may be invented by any clever-minded person; or old ones may be modified to make them more interesting after they have been used for some time. Children are such lovers of play that they are not hard to please and in many instances invent their own games.

What constitutes a game? Any organized play with something to be won or attained may be called a game. Throwing at a mark, pitching quoits, ring toss, tag, rolling a hoop are examples of very simple games that are old and still popular. The chief point of interest in these is the skill or swiftness required of the player to outdo his competitors. In fact the basic element in games is rivalry, to win over one's competitors by skill, knowledge, or strength. There are sports, scarcely to be called games, that do not depend upon rivalry for their fascination, as skating, dancing and swimming, though in these that element may become the leading factor.

There should be some discrimination in children's games to see that physical and mental exercises are in proper proportion. Much of their playing should be out of doors where they may exercise their limbs, lungs, and bodies to the fullest extent. Even games of running, jumping, and swinging have some effect upon mental development. They require attention and continued effort. They develop the qualities of assurance and quickness. They teach endurance of fatigue and pain and forbearance with one another. Still they are

classed as physical games and should be interspersed with those that are strictly mental.

For very young children nursery rhymes, motion and marching songs, and riddles cultivate the attention and the memory. Playing with dolls, housekeeping, moulding mud pies, imitating the work of their elders in any way are all fruitful in mental growth, and parents should show an interest in them. Playing is about the only business children have in waking hours and it is better to expend some effort in planning for them and helping them than to be forever scolding, forbidding, and punishing.

Proper Clothing.—One of the earliest proclivities of childhood is acquiring dirt, soiling the clothing, and getting it torn. Mothers are wont to start the day with things clean and nice, bidding the children keep them so as long as possible. Some even go so far as to forbid any playing on the ground or the doing of anything that will soil their clean clothes. As well put a healthy energetic man into prison! To play is a child's freedom as it is a man's freedom to work or engage in whatever pursuit he likes.

Play is much more important in the life of a child than looks. His clothing for everyday wear should be plain and comfortable, not easily soiled and of good material. He should be allowed to play on the ground unless it is muddy or cold. If his clothes are soiled it is no great matter. Soiled clothing is of little consequence. It can be made clean again; but deprivation

of healthful exercise means loss of strength, development, and happiness, and this loss is not so easily remedied.

For a further discussion of games and plays, see "Teaching a District School," Chapter XII.

Stories.—Next to play, sometimes in preference to it, is the pleasure of childhood in listening to stories. It may be remarked that this pleasure is not peculiar to childhood but continues scarcely unabated through life. But it comes into being very early and is a wide open avenue to learning. It is to be regretted that the accomplishment of telling stories suitable for children is not universal among parents. No doubt the ability is universal but in too many cases it is allowed to remain undeveloped. If children had the privilege of prescribing the qualities of their parents one among the first would be the power to tell a story to their satisfaction.

If any parent who chances to read this desires to master the art of story telling it is not so very difficult. The easiest method of attack is to read over several times the one selected to begin with until thoroughly familiar with it, then tell it in the best manner possible, putting it in words that the child can readily understand. If the first effort is not an entire success keep on trying. Children as a rule are not overly critical and the art is soon learned.

The Kind of Stories.—Among the best stories in the world for children are those of the Old Testament.

They should early learn about God, and as good a way as any is to tell them the Bible story of how God made the world and peopled it with life, first the plants and the animals, last of all man. Tell them the good things first and a little later when some occasion of naughtiness makes it appropriate tell them how sin came into the world, the loss of Eden, and finally murder. The progress of evil in the world will lead on to the story of Noah and the flood. Then there are the delightful stories of Joseph, of Moses, of David, and of Daniel.

We have some fine examples as proof that in the way of instruction the story telling method is the best. The first is that of Christ, the greatest of all teachers. He was master of the art, as witness the story of the Prodigal Son, the Good Samaritan and many others. Plato is perhaps the next great example. His stories are so vastly inferior to those of the Saviour that they are hardly to be mentioned in the same category, but they taught the youth of Athens the cardinal virtues as they have of many other nations since.

The stories of the New Testament follow in logical order those of the Old. What could be better than that a child should have the story of the birth of Christ for the first time on Christmas eve? It is the world's most beautiful story and the occasion and the manner of telling should be such as to make an indelible impression. Simply and in child language, the story should be told supplying enough details to make the picture vivid, leaving out the prophecies concerning his birth

and all references to his sacrificial death, so that there may remain in the mind the wonderful birth of the one who was the greatest and best of all mankind.

This story will be called for again and again and should be told and retold, each time adding some new incident gradually carrying the story forward until much of the life of the Saviour shall be familiar to the child. Madonnas and other pictures of the Christ and his times should accompany this instruction. These can be purchased at any cost from a penny upwards and will be of great assistance.

Children like to have stories repeated frequently for two reasons. First it affords exercise for the imagination in constructing the scenes and in filling in the details as they are given, and second it gives memory an opportunity to fix the whole in the mind for future use. Mental exercise gives as much pleasure, or perhaps more, as physical exercise and is as essential to growth. Or it may be illustrated in another way. Knowledge is food for the mind and the mind can no more grow without it than can the body without its food. Also there is as much mental gratification in imbibing knowledge as there is physical pleasure in receiving nourishment for the body.

The idea that children are averse to learning is entirely wrong. They are no more averse to learning than they are averse to eating. If we should insist upon stuffing their stomachs when they are not hungry with food that they do not like and is not suitable to

their age and digestion we should find them as much opposed to eating as they appear at times to be to learning. The fault lies in the kind of pabulum we serve and in our way of serving it rather than in any aversion to learning itself. Herein lies our need of a closer study of childhood and of Nature's way of contributing to growth. Nature provides the stories, all we have to do is to learn to put them in words suitable to the minds of our hearers.

Other Stories.—While the Bible is a mine of riches to the instructor of youth, its principal use is not to furnish stories for children, consequently there are other sources. History, without any intention or desire of doing so, furnishes a never ending supply. Poetry and fiction abound with illustrations of heroism, fidelity, and all the other virtues. Besides there are books, and their name is legion, that are written especially for children. Many of these are comparatively worthless but a considerable number have proved worthy of a place among the classics, have become a part of the wealth of the world, a heritage for all generations. These or some of them should be available to all who are intrusted with the bringing up of children.

Fables and Fairy Stories.—Every scholar or would-be scholar is familiar with the Fables of Æsop; not that Æsop was the first to use fables or the originator of many of them, but that his collection or version so far excelled all others that it became a classic. According to these fables human nature has not changed much

in the last three or four thousand years. Hypocrisy, deceit, cheating, and lying have a prominent place but virtue is superior to them all. What a delightful way to teach the principles of righteousness! How much more real and comprehensible to the mind of a child is a truth when expressed in fable than when stated in abstract terms.

Whoever invented the fable as a means of teaching understood child nature and was in thorough sympathy with it. What could be more to the children's liking than to bring in the animals and give them the characteristics of human beings? How well, too, the animals lend themselves to the occasion. The cunning of the fox, the treachery of the wolf, the masterful strength of the lion are all typical of human traits. The inventor of fables also understood animals, for each one is presented in his real character. The fables are a veritable study in natural history.

Fairy stories differ from fables in that the latter are based upon real things while the former are purely products of the mind. Size appeals readily to the imagination of a child. He likes to think of things as very large or very small, hence the practicability of fairies and giants. Little people are not very strong, but they are bright and cunning and have ways of managing the grown-ups in spite of the latter's superior strength and wisdom. There seems to be some mysterious power that stands by the little ones and makes them irresistible. So the fairies are bright, animated little

creatures, dancing upon the moonbeams, disappearing in the shadows and always having a good time. They are the especial friends of good children, sympathizing with their griefs and helping them out of their troubles by the intervention of some mysterious power. They appeal to the childish heart because they are so much like children themselves.

On the other hand, the giant appeals to the child because he is what the latter will be when he grows up or what he would like to be. He is possessed of unlimited strength and fears nothing. He lives in some great cave or huge castle and commands everything about him. He may be a good giant or he may be a bad one, just as the fancy determines. He may be created for the very purpose of being put out of the way by some daring adventurer who overcomes him by superior wit. This shows the superiority of a trained mind over brute strength. Jack the Giant Killer is a fine example. The giant was one of the earliest wonders among the races of men, and the world has pretty well retained its admiration for him.

In all these there is no deceit practiced upon the child. He knows, or may as well know, that they are creatures of the imagination, playfellows of the brain. They have given pleasure to millions of children and have been a potent factor in the development of their mental powers. Children take to them as naturally as young animals to play. When a colt sends its heels flying in the air, is it not striking at an imaginary foe?

And why should not a boy slay his giants and a little girl have her fairies to assist in banishing her woes?

To be sure this kind of material should be used in moderation. Its very fascination may lead to excess and to harm. It must not be allowed to take the place of everyday realities. But as was said in the beginning, the mind is many sided and needs a variety if it is to come into the full possession of all its possibilities. The imagination when brought to its full strength is a mighty power, a divine gift to man that places him far above the brute creation. It needs to be cultivated in early life if one would get above the narrow limits of the commonplace. There is little doubt that stories of the mind's own creation minister to its growth in a way that the more prosaic matters of real life cannot.

A Time for Stories.

"Between the dark and the daylight
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Longfellow evidently believed in devoting a portion of each day to the children and this portion not left to hap-hazard, or to the exigencies of other duties, but clearly specified, set apart and kept sacredly. And if one may judge from the poem, it was the most delightful period of the day to him as well as to the children. So important a matter as the children's story, or the

child's story as the case may be, should have a set time that is least likely to be interrupted. Certainly it will not be neglected if the children have a voice in it. "Between the dark and the daylight" is probably the ideal hour for the little ones and the most convenient one for the parents.

Considerable time should be given to selection and arrangement so that there may be a variety in kind and purpose. A program for a month at a time will be helpful, but one must not hold too strictly to a program. Some incident of the day will make some particular story applicable, some special lesson of truth or obedience needs to be taught and the time and place will serve to make it doubly impressive.

Music.—Every observer of human nature knows that there is a wonderful, if not a magical power in music. The mother soothes her restless child with her lullaby when it is but a tiny infant; and as day follows day into weeks, months, and years the tones grow sweeter, and the memory of that mother's voice is cherished as long as life endures. David, the shepherd lad, charmed away the spirits of evil from King Saul by playing upon his harp. Music is the art of arts, the most universal of them all. It plays an important part in the savage tribe as well as in the most civilized community.

It ministers to every passion of the heart. It comforts the mourner, gives strength to the flagging footsteps of the weary marcher, wooes the love of the maiden and incites the warrior to deeds of heroism. It is an

instrument of good or an instrument of evil. It is a potent factor in the worship of the Divine Being in the sanctuary, and a powerful incentive to evil in the dens of the wicked. It has been well said that the songs of a nation have more to do in shaping the lives and morals of the people than its laws.

In the training of character so important a factor as music must not be overlooked. As has been already suggested its power to soothe the infant mind is marked. This susceptibility to the charms of music increases with the growing powers of the child. The kind of songs he hears in childhood cannot but make a deep impression upon his mind that will tell in character in the years to come. Everything that is worthy may be expressed in song, as work and play, rest and worship, but anything that appeals to the baser passions should never be heard.

The kindergartens, the primary schools, and the Sunday schools have contributed bountifully, and to a large extent wisely, to the furnishing of songs for children. Yet the supply in the country schools and in the homes of our land is far from sufficient. Just where the fault lies it is difficult to say. Perhaps it is chiefly because it has not been required as an exercise in the country schools. Nearly all city schools have instruction in the rudiments of singing, as a part of their curricula, and a special teacher or corps of teachers; but such a thing as instruction in vo[illegible] is rarely to be found in country schools.

Teachers who have been taught to sing and who enjoy it, usually indulge in one or two songs at opening exercises but give no instruction in the rudiments. Many make no pretense of singing, whatever, and easily excuse themselves on the ground that they are not musicians. In fact they look upon it as an unimportant matter and consider themselves about as well fitted for their occupation as they need to be.

Our state legislatures that have not yet done so should take the matter up and make the teaching of vocal music one of the requirements in every school. Every candidate for a county certificate should be required to pass an examination, not only as to his knowledge of the rudiments of vocal music but as to his ability to sing. When this is done some attention will be given to singing in the country schools; but so long as it is not required we cannot look for much improvement. When it has been made a law in the schools, books and songs will quickly find their way into the homes, and in a generation household singing will be much more common and children will be better off in this respect than they now are.

The time to teach a child to sing is early in life. Long before the little one can speak plainly he will be able to carry a simple tune, provided he is given the opportunity to learn. A good many people consider themselves incapable of learning to sing. They hold to the opinion that music is a gift and that only a limited number of people are endowed with it. This

is an error that is altogether too common. Music is no more a special gift than mathematics. There are prodigies in both and dullards in both, and minds that represent every stage between these two extremes. But as every one who is taken in time can become reasonably proficient in mathematics, so every one can become reasonably proficient in music, but the instruction and the effort to learn must not be put off until maturity.

Religion.—Man's spiritual powers are doubtless in the germ at birth but do not appear so early nor develop so rapidly as his mental and physical powers. Still, a child of two or three years of age is quite capable of receiving religious instruction. The spiritual nature like the other powers should be cultivated all through its development period. Too frequently the spiritual side of a child's life is left to take care of itself. It can no more come to its best possibilities by neglect than can the others, while its importance certainly entitles it to equal attention.

It is customary in dealing with the powers of man to divide them into physical, mental, and spiritual. There is no doubt but that any one of these can be cultivated to the neglect of the others, or two of them to the neglect of one. This often happens. When the physical is highly developed and the others neglected, we have the human brute, the most striking example of which is the prize fighter. When the mental powers are cultivated to the utmost and the spiritual wholly left out of consideration, we have the mental giant, one who

probably denies the existence of the spiritual and scoffs at religion. Many people of the best intentions are led astray in their thinking by this type of individual. If the reason for his peculiarity were understood and admitted he would largely be shorn of his power to do harm. The result of a one-sided training is perfectly simple and in accord with the laws of nature. "As a man sows so shall he reap." If he sows mental seed he cannot expect from it to reap a spiritual harvest. It is likewise a law of nature that if any growing thing be deprived of its nourishment, if other and more vigorous growths take from it its share of soil and sunshine, it will make a feeble effort for life, then atrophy and finally die. The only strange thing about it is that parents and teachers will permit themselves to make such a fatal mistake.

Once again, the spiritual nature may be cultivated at the expense of one or both of the others. In this case we have the fanatic, the faddist, the ultra-religionist, the promoter of isms and cults. This type is probably the most dangerous of all as he has religion without reason, enthusiasm without thought, and can induce a large number of unthinking people to accept his doctrines. The only safe course is to give proper and reasonable attention to body, mind, and spirit, not to push any to excess, and to wait patiently for results.

Religious instructions should go hand in hand with story telling, as was suggested under that topic. Along with the Bible stories and others of a religious nature

the child will ask many questions in his efforts at comprehension. These should be answered truthfully and candidly and expressed as nearly as possible in terms of his experience so that he will not become confused. Deep questions of theology and the everlasting punishment of bad children are out of place and should be avoided. The main point is that a child should be taught to believe in God, in his care over us, to speak his name reverently, to worship him as our creator, and to love him as our heavenly father. These with obedience to his commandments, as we come to know and understand them, are the fundamental principles of religion.

Forms of Worship.—Much of our religious worship is of necessity carried on by means of forms and ceremonies. These are sometimes spoken against by cynical minded people as empty and useless. It is true they do not in themselves constitute worship, but it is just as true that they are a help to worship. A kneeling posture, clasped hands, closed eyes and upturned face, or bowed head, tend to put one in a devotional frame of mind. A beautiful and well-appointed church, a silent and reverent audience, a saintly minister, a deep-toned organ have a solemnizing effect, suggesting the presence of God and the duty of man to worship him.

There is something fitting as well as beautiful in a child kneeling at his mother's knee, night and morning, to offer his prayers. A youth may wander far from the paths of righteousness but he can never forget the

prayers of his childhood. But one need not go astray to appreciate these memories. They are a consolation to the good as well as to the evil. A good deal should be made of the hour of prayer in a child's life. If it is attended to carelessly, or in a hurry, the impression made will not be for the best. The child himself will come to the conclusion that it is not important and drop the habit when the responsibility rests upon him.

Singing should compose a part of the child's worship. There are some beautiful little hymns for children that have done splendid service in helping to form the character of many noble minded men and women. The Lord's Prayer and many of the Psalms can likewise be sung with pleasure and profit.

The Influence of Pictures.—Usefulness and happiness are the ideals of life. In the life of a child, happiness and preparation for usefulness cover the ground. A child's happiness can only come from external sources. He cannot amuse himself or occupy his time unless he is provided with materials. He has no problems waiting for solution nor memories to fall back upon for entertainment. His reflections are generally expended upon concrete objects that are close at hand. His wants may be very simple but they are immediate and constant. What a blessing are pictures in contributing to his happiness! A childhood without pictures would have many a dreary waste within its boundaries. Fortunately the supply is equal to the demand. With a little pains and

a trifling outlay of money, both of which are of no importance in proportion to the results, a sufficient number of suitable pictures can be obtained.

Pictures of animals, of children, of life in any rightful way are pleasing to the little ones, and so many lessons of usefulness can be taught that one need not stop to specify in particular, unless it be to say that ideals are perhaps oftenest found in this way. If you want a child to be interested in any phase of life you have but to keep him supplied with pictures of it, furnishing necessary explanations from time to time, and your desire is pretty certain to be realized. If you wish your child to become like some great character in history, secure the best likeness possible of that character, weave about it stories of his life, and the effect is certain to be marked. Hawthorne's story of the Great Stone Face is a fine illustration of this fact.

There is a story of a woman whose sailor husband was lost at sea leaving her three sons to bring up. She was determined that these sons should have some other occupation and so moved far inland where the charms of the sea could not tempt them. Notwithstanding her precautions, the boys thought, talked, and dreamed of the sea. The oldest as he approached manhood ran away and became a sailor. The second followed a few years later and it seemed certain, in spite of her tears and prayers and entreaties, that the youngest would follow their example. The distracted mother sought the counsel of her pastor. "Have you anything

about the house," inquired he, "that would be suggestive of the sea?" "Nothing," replied the woman, "except a picture." "What kind of a picture?" was the next question. "It is a picture of the sea that my husband brought home many years ago. He was very fond of it and I have not parted with it for his sake." "That," declared the pastor, "explains why your sons went to sea. The silent influence of that picture aroused a passion for the sea in their young minds that was too strong for parental restraint."

The woman if she had been wiser might have kept the picture and her sons, too. The trouble was that it was the only picture they had for their contemplation. If they had been supplied with a dozen or a score of others, showing different phases of life, the one would not have pulled so strongly. As it was they had no other choice and were powerless in the grasp of that one idea.

The Value of Travel.—If children are to make the acquaintance of the world they must not be confined wholly to one place. They must have a look now and then outside of their usual environment. A child will learn more in one day of travel than in a week at home. Eyes and ears are open for every sight and sound. A ten mile ride, to one who has seldom been beyond the garden wall, is about what a trip to Europe is to the average adult. Country children should be allowed frequently to go to town with their parents. They should see enough of town life by the time they are ten years of age to prevent their appearing timid or

gawky when invited to spend a day with their town cousins.

Any new place that is different from the home surroundings will be interesting. If a child sees something that attracts his attention and wonders at it, he should not be pooh-poohed at by his elders who have seen something bigger. Let him have his full satisfaction of enjoyment out of it as long as he may. The notion that there is nothing interesting around here is too prevalent. It often happens that children who live in the mountains never see any beauty in them and wonder how strangers can; and the same is true of those who live upon the plains or in a rolling country.

The love of the beautiful is deeply implanted in the human heart. Our Divine Parent has been most munificent in supplying the means of enjoyment for his children, but like all other good things they are not always on the surface. To perceive the best things requires a cultivated mind. "The Man with the Hoe" can see no glory in the sunset nor beauty in the wild flowers at his feet. If he could he would not be "The Man with the Hoe," stupid, dull, and "brother to the ox." This man was surrounded with beauty, the sky, the woods, the flowers and the fields, but they were never pointed out to him, at least not in his childhood, else his soul would have awakened and responded to their call.

What is insisted upon here is that children should be taught to appreciate the commoner things of life,

the things they can see and investigate for themselves. Extensive travel is out of the question for the majority of children and it might not prove an unmixed blessing if it were not. All things in moderation is a good guide in training the young. It does not mean that the best things of life are to be withheld, but it means that they are to be supplied only as they can be appreciated and utilized, and when some are not available others must be made to take their places. The child is to be pitied who has had gifts and amusements lavished upon him beyond his needs, who frets and pines and renders himself and everybody around him unhappy because he cannot think of anything he really wants. Unnatural and untimely desires are created and pandered to by parents who have more money than knowledge. Then when in the natural course of events the time is ripe for these things they are an old story and do not satisfy. A boy should not have a watch until he needs one, nor a pony until he can take care of it and use it with safety.

Children's Industries.—As this part of our book deals with children under school age there is not much to be said about industries. Up to school age the child keeps the parents busy attending to his wants. After that the conditions may be gradually reversed. There are some things, however, that a child from three to five can do that will not interfere with his growth or with his happiness and will add to his stock of knowledge and increase his skillfulness.

A very small child can bring father his slippers,

hand him a paper or a book, can wait upon mother in many little ways and save her a multitude of steps. Children take delight in watching things done and in doing small errands to help along. Care should be taken not to cut the child off from play too frequently, nor to overdo the matter to the extent of making work distasteful. This overdoing is most likely to happen in homes where there is a baby to mind. Many an oldest child has had cause to regret that otherwise enviable position by being made a slave to younger brothers or sisters. This is no imaginary evil but a very real one. Baby becomes so fond of sister, and sister's services are such a relief to mother, that between the two, sister's time is taken up, the freedom of childhood is lost and life becomes a burden.

Tools, blocks, and boards have been mentioned before in connection with the playhouse. After some skill in their use has been acquired, and hand and eye have learned a little to work together, simple instruction should be given in cutting to pattern or to measure, in joining and fitting. Small utensils, handles, boxes, boats, anything that the surroundings suggest and that is easy of construction, may be made according to specifications. Toys such as tops, whistles, sleds, and wagons will furnish a variety.

Gardening.—Plant knowledge may have its beginning quite early. The child may watch the watering and tending of window plants and flowers and when his interest has been aroused his attention can be called to

their growth and flowering and he can observe their development from day to day. He will learn that plants must have soil, water, and sunshine; that tiny shoots come up, grow, bud and blossom; that care and regularity of attention are essential to their well-being.

From this it will be an easy step to the cultivation of garden plants, fruits, and vegetables. After he has watched the operation of planting, tending and gathering a few times and has under directions had some share in them, he may be permitted to undertake the cultivation of one or more plants by himself. If the child requests the privilege for himself, so much the better. If he does not, the idea may be suggested to his mind by telling or reading a story of some other child doing a like work. The desire should be in his mind; he should anticipate pleasure in tending and watching and perhaps being rewarded in finally producing flower or fruit as a result of his efforts, just as he has seen from the efforts of his elders.

He should be furnished the proper space and materials, and his questions should be answered. Aside from these he should be placed upon his own responsibility except that in case he grows careless and neglectful he may be told that his plant will not do well or will die if he does not attend to its wants. In no case should he be urged with a threat that if this plant is neglected he will not get another. Tell him his little plant is thirsty and will die if it does not get a drink, that it is hungry for fresh soil and will not grow well unless

it gets it. If this does not suffice, let him suffer the consequences that every one must suffer under like circumstances, the loss of flower or fruit. That is a natural punishment and should be sufficient to cause him to do better another time. The appreciation of his loss may be made keener if the enjoyment he might have had is pointed out to him. Whenever he is sufficiently desirous, let him have another trial.

When success, no matter how small, has been achieved and an ambition to do greater things has been aroused, let the next effort be on a somewhat larger scale. There is no need to arouse cupidity in a child's mind by giving him money for fruit or vegetables of his producing. In fact it is wrong to do so. Let them be put upon the table so that he may share the triumphs of his skill with the other members of the family. This, however, applies only to very young children. When they are older they may with safety be allowed to sell their products for books and clothes.

The above outline probably suggests enough to undertake with children up to five or six years of age. From that time on their further instruction will be considered in Part Second of this book.

CHAPTER IV

PARENTAL GOVERNMENT

If the outline so far given should be filled in with necessary details, adjusted to suit the needs of particular cases, and applied faithfully and conscientiously there would not seem to be any need for rules of government. The problem of government is very nearly the problem of keeping a child busy in pleasant and useful occupations. But as the best machinery that has yet been invented will not work without friction and breakage, so the best laid plans for the instruction of a child will not go forward without trouble, vexation, and occasional strife.

There is a certain perversity in human nature that was put there for good and is a factor in the world's progress, but it is frequently getting us into trouble and will continue to do so all our lives unless we succeed in taming it and getting it under control.

This perversity appears early in life and needs the wisest care lest it outgrow the judgment, become too strong for the will, and cripple the usefulness of the individual for life. There are a multitude of parents who are at a loss to know how to govern their children, who would give all they possess if they could be sure

of a right way and could bring themselves to the point of carrying it out. There are multitudes of children of good parents who will never realize the full development of their powers, who will fight a losing battle in their efforts to overcome their deficiencies of character, who will fall far short of the end for which they were created and perhaps go entirely to destruction, all because of lack of parental control and parental wisdom in their early training.

The first essential of good government, then, is a good governor. There can be no expert workmanship without an expert workman. Government whether of a child or of a nation is an art and must be acquired the same way as any other art. It can come only by example, observation, study, and experience. To master the subject requires a trained mind, maturity of judgment and much time.

How many young people plunge into matrimony with little thought and less preparation for parental duties! How much attention after marriage do they give to the subject of child training previous to the arrival of their first-born? Young parents are happy and proud in their offspring but what is the outlook for its bringing up? The matter is too important to be entrusted to novices or bunglers. The children of kings are carefully trained and educated to the limit of their abilities. Those who are expected to rule are tutored by the most skillful experts the kingdom affords. Now every child is a p[illegible] e for

parenthood, the highest privilege of citizenship, and should be trained accordingly.

The family is the best type of kingdom in the world. The father and mother are king and queen and reign with undisputed authority, each having his or her separate and distinct rights and duties. They love their subjects and enjoy, or may enjoy, their absolute confidence and esteem. All disputes, troubles, trials, grievances come, usually before the queen first and if not settled there, go to the king, from whose decision there is no appeal.

Why then should there be trouble in the government of such a kingdom? Is it not because the rulers do not realize the importance of their positions, have not been trained for it, have not made it the study of their lives, do not appreciate the enormous responsibility that will rest upon them if they fail, nor the honor that will be theirs if they succeed?

The evidence seems to point to the conclusion that parents as a rule do not attach to themselves the blame that is due them when their children make wrecks of their lives. People who have made failures, or who have attained nothing, are very unlikely to cast the blame upon their parents, while it is common for those who have achieved the very pinnacle of success to ascribe it all to the love and wisdom and sacrifice of those who bore them. The responsibility of the parents, however, is no greater in the one case than in the other.

The Principles of Government.—When thought out

and set in order the underlying principles of government are few and easily understood. It is the details, the adjustments, the diagnosis of individual cases of infractions that are difficult. When Jehovah gave to Moses the laws for the government of a great nation they were written on two tablets of stone, the Ten Commandments, so briefly stated that they could easily be committed to memory, and so plain that any rational minded man could understand them. The Saviour condensed the ten into two, expressed them in one sentence, and declared them to comprise the whole duty of man.

The first principle is that there shall be authority, capable, recognized, having mutual interests with those governed and having power to command and to execute.

The second one is, there shall be laws or rules of conduct, righteous, merciful, and just, stated plainly and published sufficiently that all may know them.

Third, there must be allegiance and obedience, and these are fundamental. To withhold allegiance is disloyalty, to refuse obedience is rebellion, to break a law is a misdemeanor or a crime.

Since an intelligent understanding of these principles is necessary before any kind of government can be instituted we will proceed to discuss them in order.

Of all forms of government that of the family is undoubtedly the oldest in existence. It obtains with a

good deal of unanimity showing that it is nature's method. In some countries it extends farther than in others giving the parents the power of life and death over their children. Among some races of men, and among certain species of animals, the tribal form practically does away with family life. This has been tried in a limited way by civilized nations but does not obtain in any to-day.

The kind and amount of authority a man may exercise over his children depends upon the customs of society and the laws that govern the country. The power of the group is great. An individual's actions are not likely to be very different from those of the class to which he belongs, that is he may not differ in ways that would bring disapproval. Every community has certain standards of family government, and any one may go to the limit of these standards, even though others do not, without incurring displeasure. But if he should go contrary to the customs of his neighbors their disapproval would act as a check. No man wants the sentiments of his own class against him.

Also, there are laws in every country respecting the rights and duties of parents and these laws must be observed. But the laws and customs of every civilized country concede to parents the right to exact obedience of their children, to train them for usefulness, and to give them as much education as they think best. Likewise they may have the products of the children's labor up to a certain age. But the laws forbid the in-

fliction of bodily injuries or the practice of cruelty in any form.

In addition to the above, most if not all of the states of the Union make it obligatory upon parents to educate their children, or at least to send them to school a certain portion of the time, and they limit the parents' authority by enacting laws upon the subject of child labor. The tendency of the times is toward greater stringency in legislation and a stricter enforcement of the laws respecting both education and labor. The argument for this is that the child will become a citizen of the republic, that he will be a much better citizen if properly trained and educated, that as the population increases competition grows fiercer, and that every one needs to be in possession of all his powers with those powers properly developed if he is to succeed in the struggle. The state is not interested from a commercial standpoint alone. It believes every one should have an opportunity to make the most of himself for his own good. It wishes him to be prepared for all the duties of life, both civic and domestic, and therefore it lays down its requirements.

Parental authority differs from civil authority in that the latter is delegated while the former is not. Civil authority is from the "consent of the governed." It is the people making their own rules and regulations, agreeing to them as contributing to the common welfare, and living by them or suffering the penalties which they themselves prescribe.

But the right of parents to govern their children does not come from the state. It is an inherent right. The state has no authority except that which is given to it by the people, while parents have all authority except that which they in common with their neighbors surrender to the state. Neither do parents derive their authority from the consent of the governed. From the very nature of the case this could not be. Children have no authority to delegate to their parents and no wisdom to make rules for their own bringing up. Consequently, as we said in the outset, the family is the best type of kingdom in the world.

In laying down our first principle of government it is stated that those in authority must have mutual interest with the governed. In the case of the republic the interests of the government and of the people governed as a whole, are identical, but it is not entirely so in the case of the family. The children look at parental government from their own standpoint; if it is to their liking it is good, if not it is wrong. In early life at least they consider only their own immediate wants and desires. It is not in the nature of things that they should look to their future welfare. Parents live chiefly for their children, but they do not and should not leave themselves out of the account. Their joy or sorrow through life depends upon the rearing of these little ones intrusted to their care. This is secondary, however, their chief desire being that their children shall live happy and useful lives, be an ornament to

society and a blessing to the world. Their interest in the children's welfare is equally as great as that of the children themselves.

Laws, Rules, and Regulations.—Having now an idea of authority, its sources, its rights, duties, and limitations, we may consider the second principle of government.

It would be impossible for people to live in communities without regulations. There would be a constant clashing of interests that would lead to disputes, fights, brawls, and the sacrifice of life. There could be no peace, no social or trade regulations, without an understanding of the rights, privileges, and duties of all concerned. Law is necessary to life.

When a number of people band themselves together to found a state, as the colonists did in the early history of our country, a multitude of problems arise that concern all alike or nearly so. They all want protection, shelter, and food. Land must be cultivated and ownership recognized. How shall it be apportioned and what shall ownership consist in? Two may want the same tract; how shall it be decided between them? Labor will have to be exchanged for shelter or food; what shall be the medium of exchange, the unit of measurement? Barter and sale will be necessary; upon what terms shall they be effected? The strong will want to take advantage over the weak; how shall they be prevented? All people have some form of worship but there are a thousand different forms; who shall decide? Marriage

will be desired; how shall it be consummated? These and a multitude of other questions must be solved and enacted into laws and made known to the people, so that each one may know his duties and his limitations and be secure in his rights and privileges.

Laws may be made by all the people in assembly at some appointed time and place, as was done by the early settlers in Kentucky; they may be made by delegates chosen for the purpose by the people, as in a republic; or they may be made by the mother country and a governor appointed to carry them out, as was the case with the English colonists, or in still other ways. But the most satisfactory laws are those for which the people are directly responsible. When people make their own laws, untrammeled and unhindered, there can be no oppression, no trampling of rights, no disloyalty.

There are no original forms of government in these days and no need for any. Neither is the process for law-making a new one. The subject has been studied for thousands of years, but the methods of procedure are still costly and cumbersome and no scheme has been devised that has proved itself an unqualified success.

The principles upon which laws should be based are those stated in our second principle of government and are well understood by legislators everywhere. When a matter is proposed to be enacted into law the first question to be asked is, is it right? If it is wrong in itself, or would effect wrong in its working, that is

sufficient to condemn it. The greatest difficulty in the way of righteous laws does not lie in the securing of legislators who know right from wrong, but in securing men who cannot be bribed, influenced, or corrupted in any form to swerve from that which they know to be right.

So long as humanity is weak and inclined to error the laws that govern it should be inclined towards mercy. The weak need more protection than the strong and are more likely to be oppressed, and the strong arm of the law is their main dependence. Many favor very rigid laws, thinking in that way to make control easier, but history proves the contrary. A few centuries ago England and other European countries had a great many laws on their statute books that bore the death penalty but crime was not lessened thereby. Also it is more difficult to secure a conviction under a harsh law than under a mild one. If in the opinion of a jury a penalty is out of proportion to the offense, they are slow to bring in a verdict of guilty.

That laws should be just is self-evident. Justice is the bulwark of society. It means fair dealing and equal opportunity to all. The love of justice is deeply implanted in the heart of humanity. Probably all persons desire to be just, certainly everyone wants to be considered just; but the passion for money, for power, for self-gratification is strong in many and blinds them as to what justice is, or to their duty to be guided by its principles. The term a "square deal for all" made a

strong impression upon the country because it is a plea for justice to all classes whether rich or poor.

All this is pertinent to the subject of family government because all who bear rule should know the principles upon which human government of all kinds is based. The family, as has been said, is a little kingdom in itself, and to rule it rightly requires all the essential principles that are used in governing nations.

Laws Should be Plainly Stated and Published.—There is a well known maxim that ignorance of the law excuses no one, and this is as it should be; but it should be equally emphasized that if there is ignorance of the law some one is to blame. All rules of conduct should be well known to those who are to live by them. They should be stated clearly in simple language that the ordinary mind can readily comprehend. Formerly it was customary to couch the laws in terms so intricate that it required the most expert legal minds to interpret them, and even then there was room for endless discussion as to their exact meaning. This gave the lawyers plenty to do but made the course of justice a slow and doubtful process. Now the laws for the most part are expressed in simple terms, and the simplest and plainest interpretation has the preference.

It is equally important that they should be made known to the people. It was customary in the old days of the jewish nation to assemble the people together from time to time and read and explain the laws to them. This not only made them familiar with the re-

quirements they were to observe, but it was done in such a manner as to cause the people to reverence the laws; and when this state of mind prevails enforcement is a comparatively easy matter. Our country is at fault in this particular. Our laws are so voluminous that there is little effort made to put them before the people as a whole. If one wants to know the law on any subject he must secure a copy of the statutes and look it up, often a difficult matter in itself, or consult a lawyer.

In family government there should be definite rules of conduct and the children should be well informed as to their part in keeping them. It is not necessary that they should all be written, but they should be thoroughly understood. The lack of definite plans and understanding of what is required is one of the chief weaknesses of family government. Rules should be few and simple but they should be made plain and lived from day to day so that they shall be learned by experience rather than by rote. There is a prejudice against formal rules in these days that is carried to an extreme, caused no doubt by the custom of former times of making a long list of minute and exacting rules the keeping of which grew to be an unnecessary burden. The revulsion of feeling brought about by such a method led to the other extreme and in some cases all rules were abandoned.

When the Ten Commandments were given to the children of Israel the instruction to parents to teach

them to their children was made exceedingly emphatic. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. VI: 7–9). This was undoubtedly the essence of wisdom and if the Jews had lived strictly according to its teaching they would not have perished as a nation.

Lastly, rules should not descend to petty details but should be upon rather broad lines that will leave some room for the exercise of judgment. No one likes to have every little matter laid down with a "thou shalt" or a "thou shalt not" as though he had no power of thought in himself. A general law is a measure for particular cases. Let the person concerned apply the particular case to the general rule, and if he misses the mark it will only be an error in judgment, and when the mistake is apparent he will be enlightened. If he feels the need of instruction he will ask for it. He should be held accountable for his judgment as well as for his actions.

The Third Principle.—Allegiance is the obligation of a subject to the power over him. Loyalty is the sentiment of the mind acknowledging that allegiance, and obedience is the outward manifestation of loyalty. We owe allegiance to the government that gives us citizen-

ship and protection, we are loyal when we acknowledge this allegiance by word and deed.

The matter of allegiance to rightful authority ought to be emphasized more than it is. There is no humiliation in being subject to government. It is an honor to be a citizen of any civilized country, to be a member of a church, a soldier in the army, a student in a school, a member of a family. Whether we are in an organization by force of circumstances over which we have no control, as by being born into a family and into citizenship in a nation, or whether we put ourselves in voluntarily, as in a church or school, makes no difference in owing allegiance. If we are a part of an organization which contributes to our well-being we owe it allegiance corresponding to the benefits we receive.

It is in the former way that children owe allegiance to the family government. They are subject to it, not by request or consent, but because their entire well-being depends upon it. They should be taught to look upon it as the greatest blessing in life, to reverence it and to render a cheerful and willing obedience to it. To a certain extent, all this comes naturally but it needs emphasis now and again. Children wonder why they should do this or that contrary to their inclinations, or why they should not do a thing they wish to do. When it is within their understanding they should be told just why they should or should not, and they should also learn to obey unquestioningly, whether they can

understand the whys and wherefores or not. The first great lesson to learn in life is obedience to authority.

The Nature of Offenses.—The writer remembers a most excellent man stating many years ago that one sin was as offensive in the sight of God as another. He at the time accepted it as truth. Reason teaches us, however, that such cannot be the case. There are slight offenses and great offenses with all gradations between. When an offense has been committed the first thing in order is to examine into the nature of it. There are disciplinarians who have but little judgment when considering the seriousness of offenses. It seems to give them pleasure to magnify an incident that is slight into one that is grievous. They look upon any little offense as an affront to themselves. Their dignity is attacked, their vanity is injured, their control is slipping away from them. Something severe must be done or the whole system will fall to pieces. They lose sight of the real quality of the offense in nursing their own imaginary grievance.

One should always look at an offense from the standpoint of the one who committed it. Probably no affront was intended, no dignity attacked, and if vanity was wounded it needed to be. "Put yourself in his place" is a great maxim in government. But many say, "I never did such awful things when I was a child; I always acted thus and so." Such an argument only shows that one has forgotten his childhood or is self-deceived in

the way he looked at things when a child. If one did not do that particular thing he did other things fully as bad, or if he did not it was because of different circumstances. Perhaps he had better training than he is giving his own child.

Another will argue that even a slight offense is disobedience, and that disobedience is a capital offense meriting severe punishment. Disobedience is truly a capital offense but even so there is as much difference in acts of disobedience as in any other class of offenses. We must have an eye for the main point, and the main point is, the offense itself, is it a grievous one? Does it or will it result in serious evil? Will it lead to greater offenses? Will it have a deleterious effect upon the character of the offender? These are the points by which it should be judged.

After passing judgment upon the offense itself the next step is to discover the motive that prompted it. This is quite as important as the deed itself and the penalty that should be inflicted depends almost entirely upon it. An act cannot be judged by its consequences but only by the way it happened. The same act may deserve at one time censure, at another pity, and still at another praise.

Cases in Point.—Suppose that a little girl is appointed the task of handling certain dishes and is instructed to handle them carefully. If in a fit of anger or through carelessness the dishes are broken she is deserving of censure. But suppose she is doing her best when a

noise occurs in the yard, the dog rushes by, knocks her over and crash go the dishes, she now deserves pity. Again suppose she is absorbed in her work, something attracts her attention, she sees the baby about to tumble into an open cistern, she drops the dishes and they are broken into fragments but the child is rescued. The broken dishes are just as great a loss as in the first instance, but now every one will say she deserves praise.

A man kills his neighbor. It may be a horrible crime, it may be justifiable homicide, it may be a praiseworthy deed, all depending upon *how it happened.* If it was done for a selfish purpose and with premeditation it is a crime; if in self-protection, it is justifiable; if it was necessary to the defense of family or of innocent people it is praiseworthy.

Direct disobedience may be deserving of the highest praise. A boy may be told that he is not to go into a certain pond under any circumstances without express permission. If he should see a comrade drowning and should with great danger to himself plunge in and bring him safely to shore, he would have acted right, would be a hero and deserve a Carnegie medal.

But motives are not always so easily discoverable as in the cases above given. Very often they require a deal of penetration and investigation, but however hidden it may be, there is always a motive and we cannot determine what judgment to render until we have located it. If it will not come to the surface we must postpone judgment, for we can in no case deal intelli-

gently with an act without knowing why it was committed. If an offense is serious in itself and the motive obscure, it will pay to devote time and attention to its investigation rather than to make a mistake in judgment or to let it go unnoticed.

Personal Offenses.—If an act of wrong is plainly due to personal motives, spite, malice, dislike or contempt of authority, it is a strong indication of something at fault in the relationship between governor and governed. The case needs searching introspection on the part of the one whose commands have been set at naught. In very many cases the fault will be discovered in the manner in which the authority was exercised. It may have been selfish, arrogant, untimely, or harsh. Unwarranted or unwise punishment may have been inflicted and the feelings outraged. How natural it is for children and adults too to seek relief by wreaking vengeance or setting at naught the author of their woes.

There are so many ways of going wrong in administering authority that parents need to keep a sharp lookout and not punish the little ones when the blame for their misconduct lies almost wholly with themselves. If the machinery is found to be out of order let the first care be to set it right, then attend to the damage. If the parent has been at fault and acknowledges it, that acknowledgment will make a deep impression upon the child's mind and the effect will be far better than if the fault is ignored and the child punished.

Children cannot analyze their own feelings, frequently

cannot trace their own motives, but the motives are there and parents should do the analyzing. It may come as a shock to the young to learn that parents are not infallible, even when they have rebelled at their authority, and it may produce great surprise to find them acknowledging their mistakes, but the lesson they will learn from the latter will more than offset any harm that will come to them from the former.

While a great majority of these cases of personal offense are due to the fault or weakness of the persons in authority they are occasionally due to other causes. They may have arisen from the influence of an outside party who has counseled it or set the example. If this should be true a serious talk with the offender will probably set matters right. But the fault may lie in the perversity of the offender. When this is so the case would seem to merit severe treatment, but here again we must take heed to the source from which the motive sprung. The child has only yielded to an inherited weakness, a weakness for which he is not responsible and for the possession of which he is not to blame. His only blame lies in yielding to the weakness.

Now this perversity, as was said before, is implanted in us and has its uses. It cannot be wholly eradicated and should not be if it could; but it can and should be checked and put under control, and the child who has yielded to it needs not punishment so much as help. He should be told that this inclination to do personal injury may lead to great wrong both to himself and to

others and must be overcome. He must show his strength by not yielding when the inclination comes. If he is given to see his wrong act in the light of weakness on his part, and his resistance to it in the light of strength, he will set about his own reform which is the point to be desired. The use of this method is largely the secret of successful character training.

Propensity to Investigate.—Childhood seeking acquaintance with its environment must needs investigate everything that comes to hand. It was this desire to obtain information at first hand that led our first parents, in the childhood of the race, to eat the forbidden fruit; and childhood has been getting itself into trouble ever since in much the same way. Everything must be examined, inspected, experimented with. "Want shee wheels go wound" has been the cry of an infinite number of "Toddies." Neither can these youthful discoverers wait to be shown things. They are continually on the search for things to investigate. "The mountain would not come to Mahomet so Mahomet goes to the mountain." This illustrates the spirit of childhood.

How many scrapes are the result of this inquiring disposition! Their name is legion. Give a child a hammer and he will pound everything from his own toes to a plate glass mirror, just to see what will happen. His mishaps are about equally divided between those that fall on his own luckless head and those that result in the destruction of property, and run all the

way from grabbing a candle flame to smashing his grandmother's spectacles.

Every experienced child trainer knows that the only proper way to deal with this spirit is to be ever on the alert to avoid calamity. It would not do to crush out such a propensity if it were possible to do so. That would be the greatest calamity that could happen. Its exercise gives him supreme delight and is the high road to usefulness, to the development of his faculties, to the acquisition of knowledge.

It is well worth while to study a child in this investigating period. Some things he casts aside with very little examination. Their qualities do not appeal to him. Other things will absorb his attention. It is through these that his mind can be reached and instruction given. Often the best instruction is that which is not given directly, which however well planned will appear entirely unconventional to him. Many little things designed for his investigation need not be given him but may be placed where he will happen upon them in his journeyings about the room.

When he finds an object thus provided he may be left to examine it in his own way. If he thinks he has discovered something important and brings it up with a "Look what I found," it should be appreciated but no enlightenment given unless he asks for it or unless some hint is needed to aid his ingenuity in discovering its properties. By allowing him this freedom to act for himself one may sooner discover what things appeal

to him and what do not. If he is going wrong, that is if he is inclined to things that are harmful, some other avenue must be sought, other interests aroused. But so long as his interests are harmless his instruction will proceed best by following his lead.

In this way a child practically outlines his own system of instruction, and the truth of the saying that one cannot outline a course of instruction for a child without knowing the child is proved. Besides, the things that attract one day may be discarded the next. A child's interests change rapidly and we cannot prescribe for any length of time ahead. Our knowledge must be of the progressive sort to keep pace with his rapid development and the consequent changes in requirements.

Progress is often, indeed most generally, retarded from lack of material for the growing mind to work upon. It will tax the ingenuity and wisdom of the brightest intellect to provide the material that an investigating child can use to advantage. It should be kept in mind that to make the most of one's powers they must be put to use and kept in use while they are developing. So many child minds are starved in barren surroundings all through the years when growth should be the most rapid, that it is no wonder in later years they fail to respond when an opportunity for education offers. No wonder their powers are hard to awaken, and still harder to bring into service, if they have lain dormant through the very period when they should have been most active.

There is danger too of checking this spirit of investigation by continually snatching things away from the child with a "baby must not have that, and baby must not touch this," and nothing provided that he may touch and handle to his heart's content. If he persists he is punished, if he gives up it is to whine and cry and fret until he is worn out and goes to sleep. If the investigating spirit is not killed by this method of procedure it will take the only way possible under the circumstances, investigate on the sly and run the risk of punishment if discovered.

Here is an instance. The baby has been unusually troublesome, getting into everything and being chidden for each and every offense until the nurse is distracted. She finally gets him into a state of semi-quiet, makes everything "safe" and runs out for a little chat with a neighbor, just to relieve the tension. She is no sooner gone than baby begins to look around. Everything is out of reach; but by pushing a chair up to the table he can climb first upon the chair and then upon the table and there is the ink bottle. What a find! It takes some time to extract the cork but it yields at last and with it comes the ink. What a beautiful color! Hands, face, clothes, table are smeared. It is the finest thing he has found since he can remember. About this time the nurse comes to the end of a most interesting tale and listens for some sound in the nursery. Hearing nothing she remarks to her neighbor, "That baby must be in some mischief or he wouldn't be still so

long." Sighing over the weight of her responsibilities she returns to her charge. Imagine the scene when she opens the door. Exclamations, reproaches, punishment, howls! The beautiful time is over and the consequences have been suffered, but, after all, was it not worth it?

This constant interference leads to endless skirmishes and trials of wit in which the child is not always defeated. Some lessons are learned with such instruction that will not soon be forgotten. How to escape control, how to do the things one wants to do and avoid detection, how to battle for one's rights, how to prevaricate when punishment threatens, these are brought to perfection by practice—and who is to blame? Surely not the child, for was he not driven to it by the instinct of self-protection, the first law of nature? The only alternative was mental starvation, atrophy and death with no hope of resurrection, a condition much more pitiable.

If a child could whisper instruction to that fictitious bird with the long legs and the strong bill that carries the tiny ones from heaven to their destination on earth, what a dearth of child life there would be in those homes that are barren of toys and pictures and books and all the delights of child life. But said bird is a stupid creature and makes a muckle o' mistakes which lead to the everlasting degradation and final destruction of myriads of helpless souls.

Untruthfulness.—One of the ways children learn to

tell lies has been indicated above, but there are a thousand ways of learning an evil. As is well known all evils start with small beginnings and the best time to cure them is in the early stages before the practice becomes habitual. There is no doubt but the most inveterate liars could have been cured if they had been taken in time and the proper treatment administered. Just what the proper treatment is for certain cases most people are at a loss to know.

Prevention, however, is better than cure and consequently parents should observe the greatest care to keep temptation out of the way. There should be as little occasion as possible for children to deceive or prevaricate. Lying is always done for a reason and with the idea of gain, usually to avoid detection, to escape punishment, or to obtain possession of some coveted article.

Lying is often induced by asking children if they did this or that naughty act. What is more natural than that a child should deny doing a thing if by such denial he may avoid punishment? And if he finds it will work on one occasion, will he not surely adopt it as a regular method of procedure? It is unwise to ask questions to elicit information when there is a possibility of getting an untruth for answer. If investigation is necessary let it be through other channels than by questioning the supposed perpetrator. Almost any offense would better go unchallenged than to make opportunity for a child to lie out of it.

Again, children are made to promise that they will not repeat an offense for which they are being punished, more punishment awaiting if they do not promise. A child quickly learns that the way to stop the punishment is to make the promise. Soon a temptation will come, the act will be repeated and now he must be punished more severely because he has added lying to his original offense. The punishment with the promise, along with an extra promise that this one will be kept, goes on and the child is on the highway to become an expert liar. A child may need punishing, but the punishment is to keep him from repeating the offense and no promise is needed and none should ever be required.

Truthfulness can be taught in a variety of ways but it is extremely doubtful if any bad case of lying can be cured by corporal punishment. A child should be taught, first of all, that truth is in itself better than lying and that it pays better; that it is a splendid thing to be trustworthy, to have one's own word depended upon. Second, lying should be made to appear, as it is, abominable. The child should be led to see that the immediate advantage which an undetected lie may bring is more than offset by the evil consequences that are certain to follow; that lying is sure to be detected sooner or later with loss of reputation; that every one despises falsehood, even those who indulge in it. Third, along with precept should go example. Parents and teachers should show a reverence for veracity and be exceedingly

careful in all their speech that no semblance of falsehood may appear even in jest.

Imitation.—The reason correct example is so all important is because children are such perfect imitators. We all learn more by watching others and following their example than we are aware of. This propensity appears more pronounced to us when we find ourselves in strange company where the customs are not familiar to us and we are afraid of going wrong. In such a position we keep a sharp eye on what others are doing and imitate them as skillfully as we may.

Now children are in a strange world and are always running against ways that are unfamiliar to them, and as their reasoning powers are not strong their main chance for adapting themselves to their surroundings is by imitating their elders. Being particularly anxious to act like and be like those whom they love, they admire and copy their ways assiduously. Words, phrases, exclamations, movements and even the slightest mannerisms will be studied and practiced until they are mastered. Anything that especially strikes their fancy as when some small accident provokes an involuntary by-word they will catch in a twinkling. A little girl was watching her father mending a small frame. At one of his hammer strokes a stick flew up and struck his nose. "Confound that stick," exclaimed the father. The suddenness of the accident and the unexpected and previously unheard remark at first alarmed the child, but when she saw there was no seri-

ous harm done the humorous side of it struck her and she laughed in the greatest glee. Presently she ran to her mother and rehearsed the incident for her benefit. She would strike a blow with her little fist, an imaginary stick would fly up, she would grasp her nose and cry out, "Tonfound dat 'tick!" The adoption of the by-word followed as a matter of course.

This tendency to imitate is a stronghold in character forming. It lays the necessity of putting a guard upon every word and action lest undesirable traits appear that will not be easily eradicated. It is hard to forbid children doing what they have learned from parents, pastor or other highly esteemed grown-ups. It may seem irksome to be ever on one's guard but it is one of the responsibilities of parenthood and the good results are well worth all the effort required.

It is incumbent upon parents to be in character what they desire their offspring to be. They may have habits which they deplore but have not the power of will to overcome. They desire their children to escape these habits, but how shall they prevent them from following the example they themselves set? It is inconsistent to punish another for what one allows in himself. Children may and often do escape the bad habits of their parents, but when they do, it is usually through the influence and better example of others. This is infinitely better than the forming of evil habits, but the knowledge that their children's good traits are due to others cannot be entirely comforting.

Imitation from Outside Influences.—A large part of one's character comes from contact with others of about one's own age and class. If a child's playmates are a little older and better versed in the ways of the world their influence is particularly strong. A child cannot play for a single hour with other children without showing their influence upon him. He will consciously or unconsciously adopt their words and their ways. He learns quickly their advanced knowledge, and will never again be quite the same person he was before. No child should be kept away from all other children for fear of contaminating influences, but there are very many whose intimacy should be avoided.

Children that are brought up in towns or villages and allowed the freedom of the streets acquire bad language and evil thoughts with great readiness. Evils attach themselves to the mind like burrs to woolen cloth and are more difficult of removal. It takes all the power of parents, Sunday school teachers and day school teachers to offset the evil influences of the street; and even with the united efforts of all these the street frequently comes off victorious. What then is to be done? Manifestly there is only one course to pursue and that is, keep the children off the street. Any parent who imagines his power over his child to be greater than that of the street, is likely to come to grief.

How many parents allow their children to wander at will, all the day through, without the faintest idea of who their associates are or of what they are doing.

To be at home for meals and at bedtime is all that is required. If they escape some of the ills that childish folly is heir to, it will not be due to the parents' care. It is morally certain that they will not escape them all.

Little children should never be allowed outside of their own domain except when under the care of some responsible and capable person.

It is impossible to successfully combat the influence of evil associations and still allow the evil associations to go on. Children may repeat in the home vulgarisms they hear on the street and be told they must not use such language and they may be punished for it but it will not cure them. They will simply have a care to avoid punishment and go on using them when out of hearing.

It is an evil day when a child learns that it is wise not to confide in father and mother, that a large part of the knowledge he acquires from his companions must be kept from them. Parents having once shut themselves out from the confidence of their child will never be able to enter that sacred citadel of the heart again; try they ever so hard. They may plead, scold, punish, weep, but it is shut against all their efforts. Yet they cannot permit disgusting remarks to go unchallenged. What is to be done? The answer again is, there is only one safe way and that is to keep the child from contaminating influences.

The home should be made attractive. There should be plenty of out-door space for play. Children of the

right sort may come and play with them and they may return their visits under proper restrictions. A child's surroundings must be sufficiently attractive to satisfy his desires or else he will break away or be restive under restraint. Parents who keep their children in, but fail to provide them with suitable activities, are about as much at fault as those who permit them to run at large.

The Power of the Group.—The influence of association is strongly seen in what has come to be known as The Power of the Group. We can tell from what section of the country a man comes by hearing him speak. He uses the same dialect or peculiarity of pronunciation as the people of his section and we recognize it at once. We say he is a down-east Yankee, or he is from the middle West, or he is a Southerner. Whichever it may be, we assume that he has the qualities common to the people of his class. We assume this because we know a person is not likely to be very different from the people with whom he associates.

Society forms itself into classes according to similarity of ideas and tastes, of religious belief, of educational advantages, of social standing. When one joins a group he is expected to act in concert with the group. If he will not conform, the group will bring pressure to bear upon him; and if he is intractable, he will lose standing and perhaps be expelled, persecuted, or ignored. Any group has a vast power over its members.

This power is manifest in children at an early age. You may see an illustration of it almost any time if

you will watch a group of children at play. One is injured, roughly treated, or bullied, and not being able to retaliate, he starts off in high dudgeon, defying the whole group and declaring "I will tell my mother." Now the group sees possible disaster ahead but it is not without resources. "Telltale, mamma's boy, cry-baby" are some of the taunts hurled after him. He stops to answer but the gibes and mocking laughter continue. His fierce determination relaxes, his swift gait begins to lag. Presently he stops, turns to one side, and pouts. The gibes cease, they have done their work, all danger is over. By and by the injured one returns shamefacedly, is received with good nature, and harmony is restored.

Recognizing this power, as every one must, those that have the training of the young must not fail to reckon with it. It matters not so much in what city or in what section of the country one lives, there are good and bad in all, but the difference comes in choosing the class with which one is to associate. This is more difficult in the country or in small villages than in the city where there are enough of all classes to suit every one's taste. In selecting a group, the important thing to consider is that the standards of the individual are not likely to be much above or much different from the standards of the group with which he associates. Therefore parents need to exercise the greatest care in choosing associates for their children.

In this connection it may be well to say that the

children of the poor are as likely to be free from vices as the children of the rich. There is a tendency on the part of certain parents to toady to those who are better off in this world's goods than themselves and to consider it an honor if their children are allowed to associate with those of the more favored neighbor. There is danger too that the children will catch this spirit of toadyism and be content to play second fiddle when their powers of intellect entitle them to an equal footing with others. The rich man's son, accustomed to seeing his father lord it over those around him, naturally assumes the same right over his playfellows and they are too prone to accept this rule as coming by divine right. Far better let them associate with those of their own station, at least until they have acquired some independence of character and are able to assert and maintain their own rights. Poverty will not rub off, and while bad grammar may be contagious it is not contaminating. It is readily curable and leaves no stains or scars.

The Rights of Property.—The little words *mine* and *thine* are much alike and closely related and one would seem to be as easily understood as the other, but it is not so. Many children grasp the idea of the former and hold on to it with great tenacity, but that the latter has any rights they are bound to respect they are slow to perceive. This is natural enough in view of the circumstances that frequently surround a child. He is supplied with toys and hears them referred to as

"baby's rattle, baby's doll, baby's wagon," and what not, until he looks upon all such things as belonging to him. When he comes into contact with some other child who has toys, and one of them strikes his fancy, he appropriates it and then trouble ensues. The owner wants it and grabs for it, the appropriator will not give it up, and all the symptoms of a first class row are in evidence.

Just here his education on the rights of property should begin. He must be made to understand that the object in dispute belongs to Willie and these other things belong to him. He may have his own playthings but must not take Willie's. On the other hand, while not interfering with discipline in this particular instance, Willie must be taught to be generous with his playthings and let the baby use them. It is a nice distinction, this being generous in the use of objects and still retaining a property right in them, but with patience it can be taught.

It is to be feared children often get the idea of appropriating things from members of the household. Articles are given them temporarily and when wanted for use are taken away by main force. The article was given without any explanation of its temporary surrender and the child supposes he has the same right of possession that he enjoys with his other playthings and consequently fights for it. Many people think such little matters as these are of no consequence and disregard them; but little matters often lead to serious

things, that require ten times the effort to overcome, if indeed they are overcome, than would have been necessary for a different course of action in the first place.

It is evident then that a child's rights of possession should be treated with as much respect as the rights of grown people. What is his is his, and he has the first right to it. He should be taught to lend things and share their use as grown people do, but if an article is borrowed from him it should be returned promptly with a word of thanks thus recognizing his generosity. If things are wrenched from him it will but teach him to be violent in turn and bring trouble and punishment and other evil consequences upon his head.

It is just as important that a child should be taught to respect the property rights of older members of the household. It too often occurs that a little one learns that he can master the whole household, that by fighting and screaming he can obtain possession of almost anything he may want, no matter to whom it may belong. Some children learn this art of grabbing and fighting for things and practice it until they become a nuisance. They will do it, wherever they happen to be, to the embarrassment of all concerned.

Children should learn to respect the property rights of father and mother and all the other members of the family, and of outsiders still more particularly. If they want anything that belongs to another they must ask for it politely and return it with equal courtesy.

The easiest time in life to teach these things is at the beginning. It is easier to form than to reform. Politeness and a proper respect is so becoming in children that it is worth while to train them to it for that reason alone, but its results are so far-reaching and weighty that they should not be neglected for any reason.

The writer in a quarter century of teaching has been called upon to deal with a good many cases of child-stealing. Evils seldom travel singly, and stealing is certain to be accompanied with lying. It is of little use to attempt to force an admission of guilt by questioning. Even if the victim is caught by the adroitness of the questioner it only teaches him the necessity of greater caution in the future. Neither will punishment be likely to effect a cure. The method that worked best in the writer's experience can perhaps best be explained by giving one or two instances that actually occurred when he was superintendent of public schools.

Number One was a girl of about thirteen years of age in the seventh grade who was accused of taking part of a schoolmate's dinner from one of the baskets in the hall. Before interviewing the accused all the evidence obtainable was mastered and put in orderly sequence. Then the girl was summoned and the case stated in the most matter-of-fact terms. She made quite a show of surprise and indignation that any one should think of her being guilty of such an act, and asked if it was possible that I could suspect her. I replied that the evidence was so strong as to force me to the con-

clusion that she was guilty. I then drew a picture of the way I thought it happened. I said in substance, "You were in the hall alone; one of the baskets was partly uncovered leaving something tempting exposed; you were slightly hungry and without thinking much about it took the tempting morsel and ate it thinking no one would be the wiser. Was not that the way it happened?" At first she looked astonished as though she thought I must have witnessed the whole occurrence. When I finished with the direct question she replied, "I am afraid that is just the way it happened," and gave way to sobs. I presently told her that her offense was due to moral weakness, that I was sure she had no intention of becoming a thief but that such would be the result if she did not exercise great care and exert her will to the utmost when necessary, and that I should not expect to hear of any such occurrence again. When I excused her she thanked me for my kindness and assured me the offense would never be repeated; and I feel certain it never was.

Number Two was a boy of about eight years from the fourth grade, charged with stealing some small article from the teacher's desk. In the course of the investigation it developed that the boy was in the habit of taking things from his schoolmates and was a most consummate liar seeming rather to enjoy the situations he created. I studied the case carefully before calling the lad. He was a bright manly little fellow, the son of a minister, and easily put at his ease. I made no at-

tempt to probe into his mind, asked no questions that would give a chance for denial, but discussed the offense in a way that made it clear I was convinced of his guilt. I spoke about the motives that probably prompted him to this kind of deeds, the satisfaction it gave him to see how skillfully he could perform them and how successfully he could avoid detection and punishment. I then held up to view the other side, the wrong committed upon others, the danger of its leading to greater and greater offenses, and what was liable to be the final outcome.

The boy listened most respectfully, without interruption, until I paused and gave him an opportunity to speak. He made no attempt at denial but said I had described his case correctly, that he had gone into it for fun, that his parents had tried hard to break him of stealing and lying. He had no intention of being either a thief or a liar, and now seeing the danger, he would try to quit. I told him I would not punish him but would keep an eye on him and help him all I could. I further said, "You will be tempted again and may yield, but if you do I make the request that you come to me and tell me about it, so that I may render further aid." And I promised that if he would do this I would be a friend to him and would not betray the trust he imposed in me. He agreed to the proposition and went his way. I kept my eye upon him for many months. He always greeted me with th
spect and friendliness. Not another c

came from either teacher or pupils regarding his honesty or truthfulness, and I am satisfied the boy wrought out his own reform.

Many other cases might be given differing in details from the above but these will be sufficient to show that there are other and more effective ways of dealing with offenses than by corporal punishment or any other violent means. The offender is usually a victim of circumstances rather than a sinner by intention, and needs help rather than punishment. If he is treated as a hardened sinner he may become one. If his offense is treated as a lapse from otherwise creditable conduct, and if sympathy is extended, he may be encouraged to put forth an effort to reform which is the great *desideratum;* for without his effort nothing can be accomplished.

CHAPTER V

PUNISHMENT

The Object of Punishment.—The chief aim of punishment is to reform the offender of whatever wrongdoing he may be guilty. It is to impress the culprit with a sense of his folly. It is to make him stop and think about his conduct and realize its offensiveness to those who have his well-being at heart. It is to prevent a recurrence of this or any similar act. If it brings these about it is effective, otherwise it is a failure. This should always be kept in mind as of chief importance.

Second, it disapproves the offense, puts it in the category of things that are forbidden. The degree of severity of the punishment should be an indication of the seriousness of the offense, slight offenses meriting lighter punishment than grievous ones. Disapproval is in itself a punishment; if forcibly expressed it may be sufficient penalty for minor matters, and if given in time it may act as a deterrent from more serious ones. Children as well as grown people like to have the approval of their superiors and will go to great lengths to hold it or to regain it if lost. If more parents realized the power of disapproval and understood better

how to use it, much of the home government would be easier than it now is.

A third aim that is sometimes in evidence is to make of the offender an example to others. It serves them with a warning to pay heed to their conduct lest a like penalty fall upon them. This of course can only obtain where there are a number of children subject to the same rule. There is some doubt about the justice of it as it makes one suffer for the sake of the others. It should certainly be used with moderation if at all.

A fourth aim with some persons is to show the children who is in authority and inspire them with a fear of that authority. A wholesome fear of those who bear rule is often desirable but when it comes with an "I'll show you who's boss," it may inspire awe but will hardly command respect. It smacks too much of brute force and of a fierce delight in exercising superior strength.

A fifth object, (which it is to be hoped will not meet with indorsement) is to relieve aggrieved feelings. It is not uncommon for parents to endure the pranks and bickerings of children for a long while until patience is exhausted, then fall upon the offenders and punish them until their own wounded feelings are relieved. This kind of punishment bears all the marks of having relief to one's feelings the main object and is therefore wholly unjustifiable.

Punishments That Should Never be Resorted to.—First, all sorts of punishments that are in themselves cruel must be avoided. Anything that would maim or injure

the body is not to be thought of. A child should never be struck on the head with the hand or any other instrument. Such an act is beneath the dignity of any cultured person. The bones of a child are soft and a box on the head with the knuckles may result in injury. A slap with the open palm may burst the delicate ear drum. At best it is a harsh application of authority, puts an indignity upon the child, outrages his feelings and causes enmity where love should abide.

Only a trifle less dangerous are those punishments that tax the endurance of muscles or nerves, such as standing for some length of time in a corner, or conforming to any uncomfortable position. Such punishments are liable to interfere with a child's welfare in health and growth and thus result in lasting injury. A child in his waking hours is a creature of almost continuous activity and remaining in any uncomfortable position not only inflicts pain but hinders growth. Any punishment inflicted upon the body should be of short duration and leave no injurious effect.

Terrorizing little ones is perhaps the most abominable of all practices that have their excuse in punishment. One would suppose that the practice of shutting a child in a dark closet had passed away with other barbarous customs but it appears still to be in use among certain people who consider themselves quite civilized. Fear is so unlike everything else that it can only be described by its own name in excessive form, terror. To say that a thing is terrible or terrifying is to exhaust

the language of mental suffering in that particular state. Remorse may be almost as painful as fear, though that is doubtful; but remorse often results in the greatest good, while abject fear is almost certain to result in direful consequences to the character. It is likely to produce cowardice which is always despicable.

To make the matter worse, children are sometimes made afraid of the dark by being told that something will catch them. This terrifies them because they have no means of knowing whether it is true or not and they do not dare to put the matter to the test. Later they will learn that they were deceived and lied to by those whom they should have been able to trust; but the impressions of childhood are hard to eradicate and often that foolish fear of the dark remains through life.

As said in a previous chapter, children should be taught to fear nothing except things that are really dangerous and then only such as are reasonably avoidable. It is useless, for example, to teach little ones to be afraid of lightning, except to have them shun the shelter of trees in a thunder storm. Yet children and grown people, too, cower in terror when they are as well protected as human means can provide. Death from lightning is comparatively rare yet parents will, in the presence of the children, relate all the instances they ever knew or heard of until the children are convinced they are in the most imminent danger every time a storm occurs. A mother will jump and perhaps shriek at a sudden crash of thunder and excuse herself by saying she

is *so* afraid of lightning. Every one of stronger nerves pities the mother; but the children think it the proper thing or mother wouldn't do it.

If children are inclined to be afraid of thunder and lightning it is much better to quiet their fears by telling them they are comparatively safe, that very few people are ever hurt by lightning, and that God can take care of us as well in storm or in darkness as in the sunshine. This will save them from a large amount of useless suffering. If grown people are afraid they should not impart their fears to others, but should cultivate quietness and the fear will diminish.

Again it is customary in certain families to discuss the dangers of ocean travel, and to tell of disasters at sea until the children imagine the sea to be little more than a yawning chasm waiting to swallow them up if they should ever venture upon its surface. Now children must be properly warned against needless venturing in the water, but to have their minds prejudiced against ocean travel by over emphasis of its dangers can serve no good purpose and may cause much unnecessary discomfort.

Avoid Jerkiness.—If an engineer should run his train by guess, if he had no definite idea of his destination or the time for arrival at and departure from stations, his train would be of little use to passengers. If he ran his train some days when he felt like it and left off others because he didn't feel like it; or if some days when he was in a good humor he ran his train steadily, ar-

rived and departed on time, was affable and accommodating, and the next being in a fierce temper he ran like Jehu, arrived and departed several hours ahead of time, was snappy and cross to everybody, how long would his business be a success?

Yet such a picture illustrates family and school government in far too many instances. Children have as little idea of what to expect a day ahead as the passengers would under the above conditions. Some days the teacher is all smiles and sunshine, the children are happy and everything is as placid as an Indian summer day. On other days the teacher's countenance is like a dark cloud, he is sullen and cross and liable to break into violence over some trifling incident that on other days would pass entirely unnoticed. The children feel the chill in the atmosphere, dread the foreboding storm, are crossgrained and unhappy, and the day is a failure.

The same thing prevails in certain families. If father is in one of his happy moods he will grant any request the children may ask. If mother thinks otherwise, father says, "Oh, let the children have a good time." But wait till father's mood changes, then let the children look out. Mother will have to come to their rescue or father's harshness will be next to unbearable. Sometimes the mother's temper is changeable and her rule uncertain. In either case the government is criss-cross and jerky.

There can be no success in such an administration of government. Evenness of disposition is one of the

essentials of any ruling power. Under a jerky rule injustice is certain to be meted out. Some luckless wight will be sure to be deceived by the remarkable serenity, venture too far, and being absorbed in his own devices never notice the approaching storm until it falls full blast upon his head.

The weakness of character of a disciplinarian who is as changeable as April weather is too obvious, even to children, to command their respect. They will take every advantage when conditions are favorable and learn to keep a sharp lookout for squalls. When they see trouble ahead they subside until it passes, then they can have some fun again. Can any one expect to produce strong and capable character with such an example?

Whatever kind of government one believes in, whether mild or severe, there should be a definite plan, one that can be followed consistently in all weather and under all ordinary conditions. Definiteness, regularity, and certainty are the strong points of government. If children know what is wanted and what is expected of them, they are almost certain to make an honest effort to meet those wants and expectations. If they are left to guess their way, very little can be expected of them.

Corporal Punishment.—All punishment is or should be to produce an effect upon the mind. Whatever offense a child may have committed it is the mind and not the body that is guilty. There is danger of losing

sight of this truth. A parent or teacher will discover a child in some misdemeanor, jerk him up, give him what they call a "good whipping," leave him overwhelmed with pain and think they have made a good job of it. A sound thrashing with abundant evidence of suffering is what they are after and when it is assured they are satisfied. As to whether any mental change has taken place in respect to the offense it does not concern them. They have done their duty, their authority has been vindicated, what more can be asked?

A careful and intelligent parent never finds it necessary to strike a child a blow, either with hand or rod. "Spare the rod and spoil the child" is a figure of speech and only means spare correction and spoil the child. All of us who have attained to any age have seen many children who were not spoiled although never whipped, while on the other hand we have seen plenty who were spoiled although accustomed to being beaten. Spoiling is not a question of "rod" or "no rod," but of the neglect or unwise application of the principles of government.

The steps in discipline should be about as follows: First, a clear understanding of what is required; second, warning against infractions or disobedience; third, counsel; fourth, rebuke or reprimand, the distinction being the degree of severity necessary; fifth, more punishment if these do not suffice.

The more severe punishment should vary according to the nature of the offense. A large percentage of

wrongdoing may be classed under the head of Abuse of Privilege. When this covers the case the natural penalty is the withdrawal of the privilege. It is a child's privilege to sit with the family at table but if he does not behave he should be removed. If he is given a book and abuses it, it should be taken from him. If he is allowed to visit a neighbor and his conduct is unbecoming he should be taken home and his request to repeat the visit denied. This withdrawal of privilege should be temporary to be sure but it should be of sufficient duration to effect a change of mind.

If a child is sent on an errand and overstays his time he has caused inconvenience and must in turn suffer a similar loss. The next time he should not be allowed to go because he cannot be trusted. If he deceives, falsifies or is dishonest he loses his reputation, his standing and his business suffer. This is what happens to grown people and it is what should happen temporarily with children. We cannot do business with those who deceive us, falsify to us, and cheat us. We cut them out of our transactions if we can, disapprove of their actions, and prefer to dispense with their society.

This course does not always cure old offenders but it acts as a tremendous restraint upon many people, and if properly carried out with children who are just becoming acquainted with the ways of life should be quite sufficient. They will in this manner learn

by their own experience that forbidden things are not for their good, that although they may yield pleasure at the time, they do not pay in the long run, that the confidence and trust of their parents are worth more than anything they can gain by disobedience. This is what they must come to, ultimately, if they are to be good moral citizens and the sooner it is taught them the better.

The Kindergarten.—People who live in cities and towns where kindergartens are maintained have the opportunity to receive from them much help in the training of their children. At about the age of four years children are placed in the care of experienced kindergartners who teach them many things that are to their advantage in play, in singing, in manners, and in work that is suited to their age and advancement. They are taught to act in concert with other children and gauge their conduct according to the standards required.

But parents who dwell in the country seldom have an opportunity to profit by the kindergarten or by kindergarten methods. Yet there are compensations. They are surrounded by field and wood and the children can learn many things directly from nature that are not permitted to city children. But it takes a person of some intelligence to direct children in their study of the life around them. The lack of knowledge of the names and uses of plant and animal life aside from the commonest kinds, on the part of country people, is amazing. A child's questions about plants, insects and

birds go unanswered because no one possesses the knowledge to enlighten him. If he had some one to give him the information and lead him on to investigate intelligently his mind would be more active and alert than it usually is when he enters school.

He would see, too, the need of learning to help him in his studies of nature. A large percentage of children are started to school without the least idea of what it is for and with very little if any desire to learn. Nature study affords the finest field in the world to arouse an interest in learning. If a child has been started properly he will know that books contain much information that he needs and he will consequently want to learn to read in order that he may obtain this information.

This is the main reason some children take to learning so readily and progress so much more rapidly than others. The training previous to school life makes a vast difference, much more than most people suppose. Where a child is incapable of planning, his parents must plan for him. A certain college professor of note explains with pardonable pride how he came to be a graduate from a certain college. He says his father would tell him from time to time that he was destined from his cradle to be graduated from this college, related his own experience when he was himself a student there, and gave the son many bright anticipations of what was in store for him. The son looked forward eagerly to the time when he should be ready for en-

trance, thoroughly enjoyed his college life as his father before him had done, and took his degree as a matter of course.

Now most parents have not attended college but nearly all have had years of experience in elementary schools and no matter how much or how little they learned, whatever they did acquire is precious to them. They would not sell their learning for money nor exchange it for anything earth has to give. If they cannot relate college experiences they can tell their children how much pleasure and profit they derived from their attendance at the public school. They can have them looking forward with eagerness to the time when they shall be in school and be learning the mysteries of reading, writing and arithmetic and the other branches that are taught.

Helps.—Every family where there are children should have a supply of children's literature. There are so many excellent books for children and they cost so little compared to the benefits derived that no one can afford to be without them. No matter if the children cannot read, their parents can do the reading for them. They will find that books nowadays that are prepared for children have a vast amount of enlightenment for most grown people, and this enlightenment will be interesting and helpful. There are books in abundance on the common things around us, written by those who have careful and accurate knowledge and made plain for beginners be they young or old. There are books

on plants, how they grow, their cultivation, their enemies and how to combat them. There are books on insects, birds, fishes, and animals, with information simple enough for a child's understanding yet new to many adults. There are books of travel with pictures and descriptions of life in many lands that are intensely interesting to young and old. If anyone objects to fairy stories he need not deprive his children of material for the imagination on that account. Stories of real child life in Mexico and the South American countries, in Europe, Asia, and Africa, are abundant and cheap and together with the pictures that accompany them make the most excellent material for children. The knowledge they obtain will remain with them and be valuable in after life. It will entertain them, give them food for thought and make them eager for further knowledge.

Children who have had such a preparation as this are not likely to find school irksome. They will go to their tasks with an eagerness that will make advancement easy and rapid. If they have a good fund of knowledge with which to begin their book learning they will understand the lessons at school much better. It adds keenly to the interest of a lesson when a child can say, "I know something about that"; and proceeds to tell what has been learned in the home.

Parents who take pains to see that their children are prepared for school will find their efforts repaid a thousand fold. They will be in close touch with the little ones and will be interested in what they are gain-

ing from day to day in school. The children will put forth greater efforts and consequently make more rapid progress than if parents show no interest and make no inquiries as to their studies or their life at school.

If the education of the parents has been limited it will not matter so much, provided they will put forth an effort to keep in touch with what the children are getting. They will pick up many a bit of knowledge which their broader views of life will enable them to interpret better than the children possibly can, and in this way they may win and hold their respect.

The teacher too will be benefited and encouraged by this coöperation on the parents' part. A consultation now and then as to what the children have been taught at home, what they are especially interested in will be of the greatest assistance to him. He will know better what lines to follow and what instruction will be the most helpful. It stands to reason that the greatest progress will be made when parents, teacher and children all work together.

PART TWO

SCHOOL LIFE

CHAPTER VI

WHEN A CHILD ENTERS SCHOOL

The Country Teacher.—In dealing with this part of our general subject of mind development we shall endeavor to keep before us the conditions to be met by the country teacher. While having many things in common the country teacher has numerous problems that never confront the city teacher and many disadvantages in working them out. He, or she, (we prefer to use the masculine pronoun), has no principal or superintendent with whom to counsel when vexations occur or doubts arise; no weekly teachers' meetings where the best wisdom of the corps is available; no fellow teacher across the hall with whom to consult in petty emergencies; no outlines of lessons with careful instructions as to details for daily guidance; and usually far less preparation and training than the city teacher has enjoyed. In most cases the country teacher could not, if he would, obtain a position in city schools. His qualifications are not up to the mark required by city superintendents.

On the other hand the country teacher has advantages that his city cousin might well envy. He is independent of principals who lay down the law saying how this

shall be done and how that shall not be done. He has no superintendent to countermand his most cherished plans. (A county superintendent has so little opportunity for personal supervision that his interference is here considered a negligible quantity.) There is no teacher of long standing and superior wisdom in the next room above to criticise the product of his work when it comes on up to her. He is not confined to one grade of work with practically the same materials and the same methods from year to year.

In fact his position is in many ways enviable. He is the chief authority in his district. He can lay plans and carry them out without hindrance. His work is so varied that it cannot become monotonous. He may exhaust all the skill he is capable of with the little ones and daily test his ability to give more advanced instruction with the larger ones. If he is successful he may stay year after year instructing the same pupils from promotion to promotion, and watching their development under his care. He has a chance to advise the older ones and inspire them with the most sublime ideals. He may keep in touch with them in after years and retain their friendship and love as long as he lives. Yes, the life of the country teacher is fraught with opportunities and possibilities that no other may enjoy.

The First Day of School.—When the country teacher assumes sway he finds himself confronted with a conglomerate mass of raw material, consisting of twenty, forty, or perhaps sixty, boys and girls, ranging in age

from five or six to eighteen or twenty, and of various degrees of advancement, cultivation, ability, and enlightenment. His task is to take this unhomogeneous mass, study it individual by individual, place each one where he or she belongs and bring everything into working order. Not only must the mass be organized into one harmonious whole known as the school, but it must be arranged in classes to facilitate the progress of instruction, and each individual unit must have just the care and the kind and amount of instruction that his or her particular case requires. This is no small undertaking.

Let us first consider *The Beginners*. Many people including a goodly percentage of teachers think it a very simple matter to start beginners on their way to learning. All that is necessary, in their minds, is to learn the children's names, find out by a brief test whether they have any knowledge of reading, and if not put them in the chart class. These beginners are called up three or four times a day, given a lesson from the chart if there happens to be one, and sent back to their seats. In all they receive each day from twenty to forty minutes of the teacher's time. If they are bright they will, in the course of a term or two, learn to read a little, perhaps be well along in the first reader.

In the intervals between lessons they are allowed to get along as best they can, the teacher being chiefly concerned in keeping them reasonably quiet. If they are so fortunate as to have writing materials they may

amuse themselves with these; if not, they may do about as they like, provided they do not disturb the older pupils. To them school is a tiresome and dreary place. The time drags wearily on with many a yawn and a constant longing for the session to be over so they may get out to play.

This is indeed a simple regime but it is woefully lacking in some of the essentials of child training. The children are not advanced as they should be, their time is for the most part wasted, they fall into lazy habits and acquire a dislike for school. Any really competent teacher would prefer to start these children from the beginning, rather than undertake the task of starting them over again and undoing the evil that had been wrought after a year of such schooling.

In the first place, entrance into school brings about a great change in a child's life. In the majority of cases it takes him from a life of freedom all day long and places him under restraint for many hours of each day. Hitherto his tasks have been of his own choosing; he has made his own problems and sought their solution in his own way. Now he must work in harness as it were. His tasks and the method of performing them are prescribed by another, usually a stranger. All the ways of the place are new to him and he must adapt himself to them as best he may. If he starts to run about, he is put back in his seat and told to sit just there. If he attempts to talk, he is suppressed at once, it is strictly forbidden. In short, he is virtually a prisoner

condemned to labor without any choice of kind or method.

In view of this great change it is exceedingly important that school be made a pleasant place and learning be put in its most attractive form. To do this requires a bright teacher, one with ready sympathy and a skilled understanding of children's likes. If the child has been prepared for school, something after the manner described in the closing paragraphs of Part One, and if he has the fortune to be placed under a real live teacher, there will be little trouble. He will have been informed as to what will be expected of him, that he is to remain in the seat where he is put, obey the teacher, and behave like a little gentleman. If this has been done he will respond cheerfully and appreciatively to the teacher's efforts.

In the second place, his work-a-day life has begun. He is a creature of responsibility. Tasks are prescribed for him and he is held accountable for the way in which they are performed. Instead of roaming about according to his own sweet will, he must submit to the will of another. He has passed under the yoke and must henceforth bear the burdens thereby entailed.

Now the best and happiest workmen the world over are those who love their work. Hence it is important that the first lessons should be as delightful as they can be made; and that they can be made pleasant has been proved a thousand times. It is not necessary that a pupil shall learn so many new words or cover a

certain amount of space the first week or the first month, but it is essential that he shall be introduced to the mysteries of book knowledge, that its acquirement shall be a pleasure and its possession a present benefit to him in his everyday life. If his verdict at the end of a month is favorable, if he has found learning enjoyable and prefers the life at school to any other he has yet tried, a crucial time in his career has been safely passed. His education may thenceforth proceed as rapidly as his budding powers will permit.

The third great point to be kept in mind when a child enters school, is that he should acquire the habit of diligence. It is not only necessary that he should be kept busy but that he should learn to bring energy and devotion to his tasks. The acquirement of the habit of a listless and half-hearted effort has kept thousands of young people from ever coming into the full possession of their inherited powers. It is not needful that the effort be long sustained, it should not be, but it should tax the whole being while it lasts. A half hour of intense effort will accomplish more than an hour of desultory application, and in after years the disproportion will be far greater still. Besides, the pleasure derived from putting forth all one's powers is something that the half-hearted plodder knows nothing about.

Fourth, a child's induction into the ways of school life should be a gradual process. Some of the best primary teachers have an astounding amount of skill in this particular. They seem to anticipate a child's

every want. They know what is going to happen before it begins, and understand what to do to prevent unpleasant occurrences. They know how to greet the children in the morning, how to keep them wide awake in their efforts to do their best through the day, and how to send them home happy with a "good-by, teacher," on their lips. They know as by intuition when the little ones are doing their best, when they are not trying, and when they are weary or only pretending to be weary. Such teachers are worth their weight in gold, but they are not so plentiful as we could wish.

Usually children are not given the care and attention in their first days at school that a first-class trainer gives to colts when they are being broken to harness. A trainer is well aware that a colt will not do what is desired of it until it knows what that desire is. He advances by littles, is kind, persuasive, and patient. No harsh words are spoken, no blows are struck. If the colt is slow to learn, the trainer does not slacken his efforts on that account. He knows that patience and perseverance will win in the end. If one does not yield as readily as another he is not discouraged. He knows there is a vast difference in colts, and studies each one faithfully until he understands its disposition and can adapt his instruction to its particular needs.

I have sometimes wished that certain teachers of my acquaintance could be for a few hours in the presence of a first-class horse trainer. If they could see his enthusiasm, notice the deep interest he takes in his

charges, hear him discourse on the peculiar dispositions of certain ones and his methods of dealing with them, it would open their eyes. To be sure, the horse trainer's salary is likely to be ten or twenty times that of the teacher, but after all it is not the salary that makes him an expert. It is his being an expert that brings the salary. This fact is sometimes overlooked.

To proceed with the application, a child's training when he first enters school should be much like that of the colt. Like the latter the child will do what is desired of him if he knows what that desire is, and he will do it much more quickly through kind treatment than through blows or harsh words.

A Child's Knowledge when he enters School.—After the first few weeks of infancy all new knowledge must be connected with and built upon that which has already been acquired. When a child enters school it is taken for granted that he has a considerable store of knowledge. To ascertain the extent and nature of this knowledge is the teacher's first business. He may even have an acquaintance with books, magazines, and newspapers, and he may have learned from them much that is valuable although he is yet unable to read. If he comes from a reading family, one supplied with literature, he is certain to have this knowledge whether he has been taught to read or not. When the teacher discovers this he has an effective leverage to work upon, and his task is very much lightened because the child knows pretty well what he is in school for

and has a desire to acquire the art of seeking knowledge for himself.

Moreover such a child will find a close connection between what he learns from books and what is in his mind. He will listen eagerly to the teacher's explanations and comments, he will be constantly adding to his store of information, analyzing, classifying, and arranging his knowledge for present and future use. It puts a teacher on his mettle to meet the wants of one like this. If he fails to read him correctly he may win his contempt rather than his respect or admiration. It will not do to repeat a lot of childish lingo that this pupil has long passed. The teacher must be able to take the measure of each child's advancement and make the proper connection.

Many children are very different from those just described. They come from homes that are destitute of reading matter. The world of literature is to them a strange world, perhaps an unheard-of one. They know nothing of its attractions or of its benefits for them. They scarcely have an idea of what learning is for, consequently they have little desire to acquire it.

The contents of the minds of these children should be as an open book to the teacher. They need a course of instruction very different from that above mentioned. They too have a store of knowledge, but it is not connected with books or with literature of any kind. It is of their homes, their acquaintances, and the things around them. They must be shown that what

they know is a part of the world's stock of knowledge, and that the learning of the school will greatly add to their store and will consequently increase their happiness and usefulness.

The essential thing is to create in their minds a desire for the learning that may be acquired at school. They must be made to understand that their mental powers grow as their bodies grow. As their bodies require food and exercise, so their minds require mental food and mental exercise.

Having ascertained the contents of the child's mind the next thing is to give a lesson about some familiar object, introducing something new, or at least presenting it in a new light that will awaken interest, start new ideas, open up avenues of thought hitherto unknown.

For country children the picture of a robin would do very well for the first lesson. Ask them if they recognize the bird, if they know its name, what they like about it, whether it is useful to the farm and garden, when it comes, where it builds its nest. Show them what the robin's name looks like in writing or put it in a sentence if that is preferable. Give them a verse or a little song about the robin, and promise to teach it to them a little later.

But before we go further into the details of the work of this period let us take a look at the whole field of school life, its divisions and the nature of each so that we may the better understand the relation of this primary work to that which is to follow and to the whole.

While many of the children may not go beyond the common-school studies, some may wish to go farther, and we shall need to know how to prepare them, to point the way and indeed to inspire them with a longing for the higher things that are theirs for the taking.

CHAPTER VII

THE DIVISIONS OF SCHOOL LIFE

School life, as understood and practiced throughout the country, naturally includes five periods of nearly equal length as follows:

First, The Period of Beginnings—Primary Department—time four years.

Second, The Period of Elementary Training—Grammar School Department—time four years.

Third, The Period of Secondary Training—High School and Academy—time four years.

Fourth, The Period of College Life—General Scholarship and Culture—time four years.

Fifth, The Period of Research and Special Training—time two to four years.

While these periods vary somewhat as to time they are reasonably accurate, are recognized everywhere, and each is worthy of separate consideration.

1. The Period of Beginnings

This period deserves special attention for several reasons. First, in point of membership it far outnumbers any of the others. It is safe to say that more children are included in this period than can be found

in all the others put together; or, that the number in the first period is as great as in the third, fourth, and fifth combined. Or put it this way: Ninety per cent of all children who grow up get the beginnings—learn to read, write, spell, and compute numbers. Possibly fifty per cent take all or part of the second, or elementary period, that is, learn something of arithmetic, geography, grammar, history, physiology, and the like. Perhaps ten per cent, (rather less than more,) take all or part of the third period, the high school or academy. About three per cent go to college, and about one fifth of one per cent take post graduate work.

The above shows that so far as the number attending school is concerned, the first period is the most important. This period is, as the name indicates, the time of beginnings. Here is to be laid the foundation of whatever learning the children may acquire in their school career. Much will depend upon their experiences here as to whether they will like or dislike school, whether they will desire a complete education or consider further schooling useless, the reward not worth the effort. So much depends upon the teacher that one may fairly tremble lest she fail in her high mission. Aside from making school pleasant and engendering a love of learning the little ones have many wants that demand attention. They must be taught the routine of school life, how to conduct themselves in class and during study hours, their relations to their schoolmates and

how to act in concert with them. They look to the teacher for everything and to be successful she must have skill and patience and love for the work. The training of pupils in the early stages is all important.

Third, the principal business of pupils in school is *studying*, and the principal business of the instructor is teaching them *how to study*. This is not learned to perfection in a few months or in a few years. As a matter of fact few people ever learn it. It has been said if students on completing their high-school course have learned how to study they have done exceedingly well, and will have no difficulty in mastering their college course. This is undoubtedly true. It has also been said with equal truth that to *know how to study* is in itself an education.

All through life we are confronted with problems that must be *studied out, or solved*. Not to be able to master them spells failure and inferiority. The superior mind is not, as a rule, superior in quantity or quality of brain, but in the training and development of the mental powers. The trained mind knows how to look at a given subject from all sides; how to proceed from the known to the unknown; how to reason from cause to effect in logical sequence until the conclusion is reached. Often the most intricate problems that are absolutely dark and unsolvable to untrained minds are perfectly simple when the steps of reasoning are explained. The ability to solve is simply a matter of training. (The term "problem" as used here does not

imply arithmetic or algebra but refers to the troublesome questions that arise in life either in school or out.)

College and high-school teachers appreciate the importance of knowing how to study much better than the teachers in the lower grades, and particularly than district-school teachers. This is because they have themselves been taught or have learned the great secret. And because of this training they are now occupying the better paid and so-called higher positions. All successful teachers in colleges and high schools lay great stress in their instructions upon *how to study*. But if it is so important in the advanced schools how vastly more important it is in the lower grades! It is unfortunate if one must be almost through his school life before mastering this important art! When we consider, too, how few ever reach the higher schools we can see how essential it is that attention should early be given to the chief thing.

What does *studying* mean? It does not mean conning over the thoughts of others or committing words to memory. A certain amount of this is necessary to be sure, but it is not the better meaning of the term. *To study* is *to think*, and children *can think*. When they compare a word with an object and grasp the idea that the word represents the name of the object, they are thinking. They must learn definitions and rules and tables, but the thinking process should go along with the memorizing. They should compare each stated

fact with the idea which it represents until the meaning is clear, otherwise they are not studying.

Children need constant and careful instruction in order to master the endless number of facts confronting them. They must ever be making comparisons between the symbols of things and the things themselves. A child may easily learn to say, "Two pints make a quart," without the slightest idea of the meaning of either "pint" or "quart." Such learning has but little value. A clear understanding of the terms must go with the statement, and the teacher must see that the child gets this understanding. Much if not all of the "form" work that is given to children can be made "thought" work if the teacher has the enlightenment, the intelligence, and the skill to do her part.

From the foregoing the great responsibility of teaching beginners is obvious. College teaching is child's play compared to it. The college student scarcely needs instruction, the child can hardly advance a step without it. But it is the teacher's duty to make herself less necessary to her pupils as their education advances. They must gradually, very gradually to be sure, but no less certainly, become independent thinkers, discover the objects that correspond to their symbols, make the comparisons and arrive at definite conclusions. If the teacher understands the nature of the child mind and the methods of its development her pupils will know how to study as children should study long before they reach the high school.

In order to accomplish this it follows, fourthly, that the teacher should give more time to pupils who are in the "period of beginnings" than to those farther advanced. Older students should get as much out of the study hour as out of the recitation, the little ones do not. Their love for school and for learning, their mental and spiritual development, their usefulness, their happiness, and in many cases their destiny, all depend in large measure upon the kind of teaching they may have in the first years of school.

2. The Period of Elementary Training

This for reasons similar to the above is the next most important period of school life. The two include all the education given in all country schools, and in what is known as the grades in all town and city schools. Those who complete the elementary training given in this second division of school life are supposed to be equipped for ordinary occupations such as farming, carpentering and all mechanical operations. In addition to reading, writing and spelling they have learned all the essential things, or at least all the common things, in geography, grammar, U. S. history, physiology, and arithmetic and in some cases music and drawing.

Very many enter the profession of teaching in the district schools, and a considerable number take the study of Medicine or Dentistry, and some the study of law with no further school preparation than that

gained in these two periods. About nine-tenths of all the education given to all the people in the United States is in these same periods. Many states have as yet made little or no provision for the secondary education of the young people outside of that provided in the cities and towns, but the question of county and township high schools is being agitated and some states have made commendable progress in this particular. Yet even where high schools and academies prevail the numbers attending them are small compared with those who do not attend.

We may say that in this second period most people receive all the practical education they ever get in the schools. If the teachers are capable and the students are permitted to complete the work of the period they come out with a fair working knowledge of the common branches. It is meager enough at the best. They know but little of the world's literature without which no one can claim to be educated. Except for a mere smattering of our own country they are ignorant of the world's history. They have learned a little of grammar but all the great languages, both ancient and modern, are "Greek" to them. They have enough arithmetic for practical use but have not even been introduced to the other branches of mathematics that are supposed to discipline the mind. In short they have come to the parting of the ways where the great world of knowledge lies before them. They are ready to enter and make its riches their own but comparatively few ever cross its threshold.

Since so large a part of the education of the country is obtained in the district school or in the "grades" it is evident that the instruction ought to be of a character to best suit the needs of those who take it yet every educator knows that such has not been the case in the past. Almost all who do not enter high school take up some of the ordinary occupations of life and the schools should fit them, at least in a general way for it, but they do not. They are as far removed from the industries as it is possible to be. In their zeal for learning the schools have held the mistaken idea that knowledge and culture and mental development were to be gained from books and have overlooked the fact that the field, the garden and the shop are equally productive of the attributes to character. It is now coming to be understood that the two should go hand in hand.

3. The Period of Secondary Training

This includes the high school, academy, or normal course and usually requires four years for its completion.

The people of the cities and towns long ago saw that the common-school course could not furnish sufficient education for their children. It did not prepare them either for college or for life. Children who enter school at five or six years of age and attend nine months each year complete the common-school course at thirteen or fourteen. They are too young to take up a life work.

They must go on with their education at home. Academies and high schools were founded to take up the work just where the common schools dropped it. The main and original purpose of the academies was to bridge the chasm between the grades and the college. The high schools were established later, not so much to prepare for college, as to give further education to a large number of children whose parents considered them too young to take up a life work. As tuition was provided at the public expense and the children could board at home, it was styled the "poor man's college" and was from the first, and still remains, more of a finishing than a preparing course.

The high schools, supported at the expense of the towns and cities that established them have been very popular. They have placed four years of excellent training at the doors of thousands of boys and girls who otherwise would be deprived of higher education. Most of the high schools of the larger towns are finely equipped with buildings, laboratories, libraries, gymnasiums, and works of art, and the salaries paid are sufficient to procure the services of trained teachers.

The academies have had a harder struggle because they are usually "church" schools, that is they are established and controlled by some denomination, and are dependent partly upon tuition and partly upon contributions from the churches which they represent. They do not appeal so directly to all classes, and because of the uncertainty of their support have not

been so uniformly successful as the high schools. But because of their high moral standard and wise administration they have done, and are still doing, a world of good.

The normal schools are of recent origin. They are designed to prepare young people both in scholarship and methods for teaching. Much attention is paid to methods of instruction. Originally, the normal schools were private enterprises, but of late years nearly all the states have provided one or more in which tuition is free. In this way a state provides itself with trained teachers, but the supply is as yet far from adequate.

These secondary schools either prepare their students for a liberal education or equip them for life with a degree of learning and mental training far beyond that of the common schools. They include in their courses of study higher mathematics, ancient and modern languages, English and American literature, general history, and the sciences, such as chemistry, physics and botany. With the excellence of their facilities and with their well trained teachers they are doing a work for the country that could not be dispensed with.

4. The Period of College Education

This period stands for scholarship and culture and like its predecessors requires four years for its completion. The college was first established for young men to follow some one of the so-called learned

professions, theology, law, or medicine. But the love of learning grows by its own acquirement and the colleges soon became popular. It is now beginning to be generally known that a liberal education is good for an individual, no matter what calling he may thereafter pursue; that college life is fuller and freer and richer than any other, and in the formative years of youth well repays the efforts required to secure it; that the time thus spent yields a "more abundant life" in the years to come. Nor has it been long since the needs and rights of young women have been recognized, and in co-educational and female institutions they are now keeping pace with the young men.

5. The Period of Research or Special Training

The college puts the finishing touch upon the general education of the individual. At the end of it he may take up any special line he may choose. His mind is trained, disciplined, and stored with knowledge. He should be able to make rapid strides in whatever field he selects. He may enter the school of law and become a lawyer; of theology, and become a doctor of divinity; or he may go on with certain studies under the direction of the university and become a doctor of philosophy. To prepare himself for any of these or for other pursuits will require from two to four years. He has spent from eighteen to twenty years in preparation in the schools which added to the five or six previous years puts him well along in the twenties, a good time to begin his life

work; or, if he has dropped out of school a few years at intervals to put into practice what he has been learning and finishes his schooling at thirty, it will most likely increase his usefulness.

This somewhat comprehensive outline is given that teachers may know what a complete education as offered in the schools, the world over, consists of. The phrase "as offered in the schools" is used advisedly, for an education is never completed so long as the human mind has power to learn.

Every teacher should know at the outset what it means "to go through school." He should understand the significance of each division, so that pupils may be kept looking ahead with eager anticipations to the periods in advance, to the end that the work of each period may be done at the proper time and in the proper place.

CHAPTER VIII

THE PHYSIOLOGICAL BASIS OF MENTAL ACTIVITY

All intelligence, all knowledge, all mental activity, have their sources, physiologically speaking, in the nervous system of which the brain is the central office or station. From the brain extend the nerves of the special sense organs of sight, hearing, smell and taste, and the spinal cord. Thirty-one pairs of nerves extend from the spinal cord, which with their numerous branches ramify to all parts of the trunk and limbs. These nerves are of two kinds according to their uses and are called respectively afferent and efferent. It is the business of the former to carry the operations of the special sense organs to the brain producing sensations. These are interpreted by the brain and an order is given for a certain kind of action. This order is carried to the muscles by the different nerves, and the action results.

For illustration suppose we are searching in the dark for a door. Certain of the nerves of touch come into contact with an object, and the fact is flashed to a certain group of brain cells whose business it is to respond to these nerves. The "touch" is familiar to the cells

and is interpreted at once into "door knob," a message is sent through the efferent nerves to the muscles, the knob is turned and the door opens. The whole operation occupies but a very small fraction of a second, but when we analyze the act we can see that it happened as described above. We experienced the sensation of touch, we recognized it as the door knob, and we acted upon this knowledge.

Suppose when we are not expecting it we touch something we do not recognize, the operation is this: the efferent nerves report the contact to the brain cells as before, but they being taken as it were unawares and being ever on the lookout for injury flash back through the efferent nerves the signal "danger" and the hand is jerked away. It may be a moment later we recognize the object touched as perfectly harmless and laugh at the "start" we made. The explanation is that when the sensation was reported to the brain cells, they were taken by surprise and did not dare to lose time by referring to memory and judgment but took the safe course of getting out of the way and permitting investigation to go on afterward.

Now the knowing part of all this belongs to the mind, but the mind cannot act except through the nerves, the brain and the muscles; and when we know the function of the different parts of the nervous system it is easy to trace the act from start to finish.

nother example. Light is reflected from an
e perceive that the object is a book,

we rise from our seat, go to the book and examine it, lay it down and return to our seat. This series of acts was started by the reflection of the book upon the retina of the eye. The image, or rather the fact of its existence, was carried by the optic nerves to a group of cells in the occipital lobe of the brain where lies the visual center. There the agitation or the activity of these cells is interpreted as "book," but there is as yet no definite knowledge as to the nature of it. The cells of curiosity are aroused into action, the proper muscles are notified and put to work, and we find ourselves at the table examining the book. Here again, the optic nerves report the title, name of the author, and table of contents; the mind interprets the meaning of all, and the will causes us to lay it aside. It is the nerves, the mind and the body all acting in conjunction; and in this way all the actions of our lives are made up.

We have seen that the optic, the auditory, and the olfactory nerves have their sources in the brain and go directly to their respective organs, and also that they must be and are afferent, or sensory, in their functions. The nerves of taste (sensory and motor) located in the tongue, have their origin in the spinal cord in the medulla oblongata. There are many other nerves, sensory and motor, that have their sources in the brain, the principal ones of which are those that protect the eyes, those that give expression to the face, and those that control the muscles that move the eyeballs.

There is still another set of nerves that are called

reflexive whose actions do not depend upon the will but are involuntary or automatic. Such are the nerves that control the muscles of the digestive organs, the heart, and the lungs. The stimulus that sets these nerves into action is in the functioning of the organs which they control. Thus the heart, which is mainly composed of muscle, contracts when blood flows into it; food is the stimulus for the stomach, air for the lungs and so on. There is a vast number of these reflexive nerves, with muscles or glands to correspond, whose duty it is to take care of the body, to separate waste matter and carry it off, and to repair the body with new materials supplied by food, air and water.

Some of these reflexives can be temporarily controlled by the will as those of the lungs and of the eyelids, but their regular functioning goes steadily on without our attention, which is a very wise provision as otherwise we might neglect to keep them in operation. Most of them we have no control over as to their functioning, but as to their good or ill we have much to do.

In addition to the reflex actions just noted, we are so constituted that many acts that in the beginning require the most careful attention are gradually reduced by repetition to reflex. Balancing the body on the feet and walking are two out of many hundreds that may be mentioned. It is the duty of everyone to bring as many right and necessary actions as possible into a reflex state. This is in order that we may do right and

necessary things habitually and without stopping to think about them. Acquiring these reflex conditions should constitute a large part of the education of every individual.

This tendency of oft-repeated voluntary actions to become involuntary is a wise and wonderful provision. It is like having a lawn-mower that would become so accustomed to performing its function that it would go out and mow the lawn whenever the grass required it; or like having an alarm clock that, after having been set and wound to alarm at a certain hour for a great many times, would go on ringing its bell at that same hour whether it was wound or not.

But valuable as the provision is it also has its dangers. After a certain set of nerves and muscles have acted automatically for a long time they may come to demand that action whether we desire it or not. Neither does it matter whether the action is good or bad, the tendency will be to go on and repeat itself again and again just the same. This shows how important is the cultivation of good habits.

To protect the brain from overwork, special provision is made in the nervous system for reflex actions. It is a part of the duty of the spinal cord to act as a reflex center. Walking, again, furnishes us with a good example. When the afferent nerves report that the body is out of balance and falling forward with only one foot on the ground, the report goes no farther than the spinal cord when the efferent nerves carry back in-

structions to the muscles to move the other foot forward. It appears that the spinal cord has observed this invariable action so many times that it does not consider it worth while to report the matter to the brain but attends to it at once.

There are also reflex centers situated at convenient places in the body. They are composed of groups of nerve cells and are collectively called ganglia. They have the control of glands and other organs whose actions have no need to come under the commands of the will.

It is not the intention of this work to go into a detailed description of the nervous system, but only to make such observations as will serve as a working basis for the physiological aspects of mental and moral actions. The student is supposed to be familiar with the common facts of physiology and will learn whatever else is requisite under more favorable circumstances, when he comes to psychology proper. One further thought, however, may receive brief attention.

The Care of the Nervous System.—Owing to the extreme delicacy of the nervous system in its composition and structure it is in a high degree susceptible to disease, and we find, as we might expect, many nervous disorders. In a world of sickness, with knowledge limited, with bodies so delicate that a little cold makes us shiver and a little heat overcomes us, with "the thousand ills that flesh is heir to," it is no small matter to

keep ourselves well and happy and in good working order.

The study of physiology and hygiene affords the teacher an excellent opportunity for training children in the care of health. Here they learn the structure of the body and its uses and abuses; its need of exercise, food and pure air. They learn that the surest prevention of sickness is not the dread of disease nor hothouse treatment, but vigor of body, cheerfulness of mind and moral conduct. Fortunately these qualities appeal to all right-minded people and most strongly to the young. Likewise the things that promote health are the things that nature demands, food, exercise, sleep, air. A close study of nature will solve most of our physical problems.

The influence of the mind over bodily conditions must not be overlooked. The nerves are especially susceptible to mental states. When peace and hope and good cheer reign in the mind the nerves are at their best. Anything that upsets the mental equilibrium affects the nerves first of all. This has been proved by many tests. Sudden fear will often paralyze the nerves so that the muscles cannot act in obedience to the will. Anger acts for a time as a stimulus to the nerves, but when the reaction comes they are greatly weakened. All evil passions are detrimental to the nerves, and despair enfeebles them at times to prostration. Excessive grief and prolonged sorrow are likewise injurious.

On the other hand the better emotions are health promoting. Happiness, comfort, peace of mind, good will, help to keep the strength up to the highest notch. This is one of the beneficent provisions of a wise Creator. It is an encouragement towards righteous living. Kind acts are better than medicine; they are beneficial to both doer and receiver. Laughter is a healthful tonic, and "A merry countenance doeth good like a medicine."

These facts are well established and should serve as beacon lights to the teacher. All righteous emotions should be cultivated, filial affection, kindness to friends and to animals, courage, hopefulness. These are qualities that give zest to life and make companionship desirable. Patience should be taught not only in axiomatic form but by illustrations and concrete examples. It should be shown that patient endurance is better for the health than flying into a passion or yielding to despair. A hot rebuke may be met with a laugh or turned aside with a joke. "A soft answer turneth away wrath."

It is conducive to both health and happiness to control the temper. Children should be taught that it is a part of the discipline of life to refrain from giving offense, and a mark of a lady or a gentleman to be slow in resentment. "Slow to anger, temperate in wrath, forgiving in disposition," should be more than mere phrases, they should be the every day rules of life. Courage is a better safeguard against violence than

cowardice. When disputes arise avoid quarreling, and under threats show no fear but refrain from threatening or boasting in return. If danger cannot be righteously avoided it should be faced unflinchingly; physical bumps and bruises are less injurious than the mental torture of abject fear or the depressing effects of cowardice. We should strive to outdo our companions in cheerful amenities but let them outdo us in rudeness and braggadocio. They will soon learn which is the more admirable.

The Effect of Fatigue upon the Nerves.—If a simple instrument could be devised to measure the working power of the nervous system it would be seen that fatigue has a marked effect. There is a device called a lung tester that shows it clearly in one respect, namely, the ability under varying conditions to inhale air into the lungs. The capacity of the lungs varies in persons of the same age and size, but the instrument shows that an individual can inhale fewer cubic inches when fatigued than when not. Fatigue as used here does not mean out of breath but weariness from continued exertion. A working man can inhale more by several cubic inches after a Sunday's rest than at the end of the week. He can inhale more in the morning than at night. It is not a question of the size of the lung cavities, it is a question of the power of the nerves and the muscles.

A teacher should be a judge of the working capacity of his pupils and should not permit the tax

their powers. Some children can do a given amount of work much more easily than others, and the weaker ones are liable to overdo their strength in the effort to keep up. Obviously this should not be allowed. Resting spells should be frequent, more frequent for the smaller and weaker ones, and the easier parts of the day's work should be given toward the close of the sessions. Signs of extreme weariness in any pupil should be quickly noted and an opportunity given for rest and even for sleep if nature demands it. In the study of fatigue it will be observed that change of work is often all that is needed. Short lessons with frequent change are best for young students.

Nervous Disorders.—Some children are spoken of by their parents as "nervous." The term doubtless covers not only a multitude of sins but a large amount of ignorance as well, but we have learned to recognize the type. These "nervous" ones are usually pale and anemic, easily startled, excitable, lacking in self-control, susceptible to every passing mood of companions, and upon slight provocation put entirely out of working order. In diagnosing disorders it is necessary to have a sharp lookout for causes. To discover the cause and remove it is better than any temporary relief of the suffering.

The causes of "nervousness" are numerous, but in the case of a child the cause is likely to result from one or more of the following conditions: Lack of sufficient nourishment, too much work and too little play, too

much service and too little love, the strenuous life of caring for younger children, scolding, nagging, complaining. If any of these are playing a part in the child's life, it is needless to look further; if not, a physician had better be consulted.

In addition to plenty of food, rest, play and sleep, what a nervous child needs is the loving encouragement of a good, strong, hopeful, cheerful, warm-hearted teacher or companion. Fortunately, with most people health is more catching than disease, hopefulness than despondency, and all good qualities than all bad qualities. It must be so, and it is so, otherwise we should all be compelled to lapse into permanent pessimism and this world would quickly go to the dogs. Fortunately, also, it does not require a highly educated person to teach and practice the health giving virtues. It can as well be done and is as likely to be done by the country or village schoolmaster as by the college professor.

CHAPTER IX

SENSATION

Sensation is the effect made upon the mind by the functioning of a sense organ. By it we become aware of light, sound, odor, taste and contact. The sense organs bring these phenomena to the mind. Without the sense organs, or something to take their place, we could have no experimental knowledge of any of them. Without eyes we should have no knowledge of light, and so far as we are concerned light would have no existence.

Sound is merely the mind taking notice of the sudden activity of certain brain cells; these cells were aroused by a like activity of the cells of the auditory nerve, and it in turn was put into action by the vibrating of the tympanic membrane, which lastly is but a continuation of vibrations of the atmosphere caused by concussion. That is all there is to it except that the mind is able by previous experience to tell by the activity of the brain cells what caused this particular concussion of the atmosphere. To put it the other way about, a bell is struck causing it to vibrate, the vibrations are communicated to the atmosphere, from the atmosphere to tympanum of the ear, from there to the au-

ditory nerve, and from it to certain brain cells whose business it is to attend to reports of this particular nerve. The mind takes note of the agitation of these cells and, remembering the way they always act when a bell has been struck, interprets accordingly. If any one of the connecting media were wanting, the air, the tympanum or the auditory nerve, the mind would not know that the bell had been struck. The cells would still be there, perfectly able to perform their function, but they would have no way of coming in contact with the bell.

How the mind which is immaterial can have knowledge of the workings of material objects has not yet been discovered by man. It is as great a mystery as how the mind can go on living, knowing and acting in a spirit world after the body has perished; only the one we know and the other we can only grasp by faith.

The Value of Experience in Interpreting Sensations.— Without experience, the extension of self, one could never know the meaning of "bell" or any other sound producing object and the same would be true of other sensations. To an infant the tone of a bell is merely a sound, it conveys no meaning. If its first experience is with a toy bell it will connect all similar sounds with the plaything. Later it may learn that meals are announced by a bell; next it may learn that church services are so announced; and later still it will come to know of school bells, fire alarm bells and many others, until it acquires a full comprehension of the mean-

ing of the sound. But all this requires a multitude of experiences and a great fund of knowledge. To know the meaning of the church bell one would have to know about God and worship and church buildings and assemblies and preaching and praying and singing.

The Co-operation of the Sense Organs in Acquiring Experience.—To carry the illustration still further if the child had only the one sense by which to interpret he would be a long time in gathering much information concerning bells. The sense of sight will tell him almost as much as that of hearing. So it is with all our sensations, we bring the other senses to bear upon them, we submit them to every test we can think of in order to gain experience. One thing is worth noticing however, and that is that none of the sense organs can ever do the actual work of one that is lost or wanting. We might know very well by sight alone the meaning of bell but we should never know what its sound was for no other sense than that of hearing can interpret air vibrations or produce anything like sound.

It is obvious then that the one thing needful in early life is experience, and that to shut a child away from the world around him, to limit his observations and experiments to a few things is folly and wickedness. Nature provides us with a demand for investigation, and a child especially should have as large and free a scope as safety and circumstances will permit.

Experience not only sharpens the wits but the senses as well. It is the principal element in training. In

fact to provide ways and means for and to supervise experience is about all there is to training. The only way we can cause anything to grow is by furnishing the materials for its growth, and furthermore these materials must be provided during the growing period or they will avail nothing. We can expend a great deal of care in supplying the materials for the growth of a plant, seeing that it gets air, sunshine, water, soil, and rest in proper proportions, and be abundantly rewarded for our pains. In addition to supplying materials for growth we can make the plant more beautiful and more useful by directing its growth, by pruning it, keeping it clean, and protecting it from destroying insects and the extremes of heat and cold.

Thus plant growing furnishes a very good model for child training. We cannot by taking thought add one cubit to the stature or make one hair white or black, but we can see that the child, like the plant, is brought into the proper relation with the materials for his growth. We can attend to the pruning, the cleaning, and the protecting; and the cubits and the coloring, the vigor and the beauty will take care of themselves.

The Attributes of Sensations.—We shall be the better able to understand the nature of sensations, their uses and abuses, if we study them with reference to their distinguishing features. The principal ones are quality, quantity, duration, intensity, and extensity. These we shall now consider in their order.

Quality.—Quality is the characteri

sensation by which we distinguish it from all other sensations; it is the key to its identity. After we have once learned the peculiar quality of a sensation and become familiar with that quality there is no danger of not being able to recognize it thereafter. For instance the quality of the tone of a violin is different from that of an organ, a piano, or any other musical instrument; and by this quality we can single it out from all others after a few experiences. This is easy, but to detect the difference in tone between two violins of about the same pattern is not so easy though to a trained ear there is a distinct difference. This again shows the value of experience.

All sensations produced by the different sense organs have qualities peculiar to themselves. Sounds differ in quality from odors, tastes, and sights, and so in greater or less degree from the sensations of each of the other sense organs. Taste is somewhat closely related to touch, because the latter is necessary to the former and because the tongue is a very good organ of touch. Still, when we speak of the taste there is no danger of confusing it with the feel of an object. On the other hand, the sense of smell is no doubt often mistaken for the sense of taste, and people who have lost the sense of smell are likely to be poor tasters.

As has been suggested the ability to discern the finer qualities of sensations is a matter of training and is a part of everyone's education. Even then no one can become an expert in all lines. A musician might be able to recognize the tones of a thousand different

violins, to detect minute variations in pitch, and many other fine points that the average listener would not notice, and yet a horse trainer might consider him a very poor judge of horses. Each is an expert in his own line. Any one by perseverance in painstaking effort can become skilled in some things and a good judge of many things. Particular lines or occupations are matters of choice, talent, adaptation, and effort. The training of children should in most cases be general rather than special.

Quantity.—The quantity of a sensation depends upon the mass of the stimulus. A large light produces more sensation than a small one, and a spoonful of salt more than a pinch. It takes a certain amount of anything to arouse a sense organ at all, while a very great amount produces a sensation quite different from the ordinary. An average amount of light is pleasant to the eye but a very great or a very small amount is painful. There must be sixteen vibrations of air per second before the sense of hearing will respond, and when the number has reached about thirty-six thousand per second the response ceases. A pinch of salt is pleasant to the taste, the smallest grain could not be tasted and a large amount would be decidedly disagreeable. A certain amount of perfume is delicious, too much is oppressive, and so on.

In judging the quantity of sensations distance must be taken into consideration in the cases of seeing, hearing, and smelling. A large light at a distance may pro-

duce no greater effect upon the eye than a small one nearby. This does not mean that the quantity of the sensation has ceased to depend upon the mass; the small light at the same distance might not be visible at all. The rule for distance is the same as that for the attraction of gravitation, the quantity of the sensation is in inverse proportion to the square of the distance of the stimulus from the sense organ. That is, if a 100 candle power light produces a certain sensation at 50 feet it will require a 400 candle power light to produce the same sensation at 100 feet. This can be mathematically proved with a stereopticon by placing the instrument ten feet from the curtain and then removing it to twenty feet, measuring the area covered by the light in each case. It will be seen that the area covered at twenty feet is four times as great as at ten feet. This means that there is only one fourth as much light on any square inch of surface at twenty feet as there was at ten feet. The same rule obtains in hearing and in smelling.

The ability to judge of the distance of an object by knowing its mass, or to judge of its mass by knowing the distance is, like the ability to judge of the quality of sensations, a matter of training or experience, the wider our field of acquaintance and the more extensive our experience the better our judgment.

Duration.—The time required for a stimulus to make an impression upon a sense organ is variable, depending upon a number of factors as attention, alertness of

mind, vigor of body, fatigue. That a perceptible time is required to produce a definite sensation can be shown in several ways. When a wheel is revolving rapidly we cannot see the spokes, but an instantaneous photograph might reveal each one distinctly. An object can be passed before the eyes and removed again before we can get an impression of it. Psychological laboratories have devices for testing the rapidity of action of the sense organs.

Again, after an impression has been made a little time must elapse before it is removed, the duration depending apparently upon the intensity of the stimulus and the length of time employed in acting upon the sense organ. This can be tested in the case of sight impressions by looking steadily at a window for a short time and then closing the eyes. It will be observed that the image remains for some time and that it varies with the period employed in acquiring it. This action of the eyes is something like the dissolving views of a lantern, one picture gradually fades away and another as gradually takes its place. The same thing is true in varying degrees with the other sense organs. Sound impressions appear to be made more rapidly and are more readily distinguished one from another than those of sight.

The most prominent factor in gaining the impressions of the sense organs is attention, and it is the one factor that we can or should always have [illegible] We cannot always have the necessary [illegible]

for seeing or the proper degree of quietness for hearing, nor can we always be in the best physical condition; but the attention is something we should learn to master. We are a curious composition of mind and matter. The body cannot accomplish anything except in conjunction with the mind. The eye is as good a photographing lens as any photographer possesses, but the picture it takes will leave no impression unless the mind is giving attention; yet, if the mind attends, the image will last as long as it is needed or indefinitely. We see, then, that attention is one of the great desiderata and its cultivation is of the first importance.

Some persons are naturally much more sensitive to stimuli than others and some are quicker to respond than others. These individual peculiarities should be carefully noted by teachers when they are instructing children. Health, happiness, fatigue, all have their bearings; but these will be spoken of under the care of the special sense organs.

Extensity and Intensity.—The term extensity refers to the area of surface of the stimulus while intensity means the rapidity or concentration of strength with which the stimulus strikes the sense organ. A given amount of light diffused might be very gentle in its effect upon the eyes, but if concentrated into a point it might be fierce enough to be scarcely endurable. The sun's rays on the body may afford scarcely enough heat for comfort but if concentrated through a three inch lens they will quickly burn the skin.

This phenomenon of diffusion and concentration is taken advantage of to assist faulty sight by means of spectacles, and dulled hearing by means of a trumpet shaped instrument that brings to the tympanum more air waves than the outer ear could gather.

CHAPTER X

THE SENSE ORGANS

The sense organs are the eyes, the ears, the nose, the tongue, and the fingers as special sense organs of touch. The whole body is more or less an organ of touch, some parts being much more sensitive than others. Sensations of weight are sometimes classed as muscular while feelings of oppression, of aches and pains, comfort and discomfort, hunger and thirst are classed under touch though they are quite different from what we ordinarily understand by the term. We shall study these sense organs in the order given above.

The Eyes.—Divine wisdom is nowhere better exemplified in physical mechanism than in the provision made for seeing. The delicacy of the structure of the eyes, their many parts so fitly joined and working together, their adaptations, their location, their natural provisions for preservation and protection combine to make them the most perfect and wonderful bit of machinery in the world. Their location under the bony arches of the forehead, the depth of their sockets, their self-moving and self-adjusting lids, their provision for oiling, their tear glands and ducts, their hair awnings on the brows and dust shields on the lids, their readi-

ness and facility of movement, their alignment for working in pairs, the automatic adjustment of the pupils for admitting a greater or less amount of light according to the supply, all these and many other nicely adapted contrivances attest the perfect wisdom of the Creator.

The Sense of Sight.—This sense as a source of information usually far exceeds that of any of the others. By it we become aware of most of the objects around us, and by it we discover much of what we need to know about them. The sense of sight gives us acute pleasure and much general satisfaction. One would need to be deprived of it for a time before he could fully realize its benefits. We are so accustomed to seeing that we do not stop to consider the tens of thousands of uses to which we put our eyes. Since they are so necessary to our happiness and to our usefulness they merit our special study both as to their nature and to the part they play in our education, development, and life.

The stimulus that sets the eye into action and gives us the sense of seeing is light. Light, when reflected into the eye from an object, gives us the sensation of brightness or of color. Light has its source in some luminous body, as the sun, and is supposed to be conveyed to us by means of waves of ether. This latter is a substance that pervades all space and is in constant motion like the air or the waves of the sea. The theory of the ether and the way it conveys rays of light from the sun to the earth is that the heat of the sun sets the

ether into motion in the form of waves, and that these waves move with incomprehensible rapidity so that they break upon the eye, as waves of water break upon the shore, at the rate of many millions a second. The ether itself does not travel from sun to earth but only the waves. The motion is caused by one particle striking against another particle, and this in turn transmitting its motion to another, and so on until an object is reached. It is similar to the motion of electricity in sending messages from one city to another or across the ocean.

When rays of light are reflected from an object into the eye, an image of the object is formed on the retina. The image of ourselves that we see when we look into another person's eye is not the one that is on the retina. What we see there is simply a reflection from the surface of the eye acting as a mirror. The image on the retina is considerably larger than this and is upside down. This image, or the rays of light which produce it, stimulates the cells of the retina into some kind of activity the nature of which is not known; this activity is transmitted through the optic nerve to the brain cells at the roots of the nerve, and a certain group there are energized in the same mysterious manner. The energy of these brain cells is what the mind is taking note of when it is "seeing," or perhaps that energy is the mind seeing. Of one thing we are certain, the mind actually sees neither the object nor the image upon the retina but gets its knowledge from the energization of the brain

cells. If the two optic nerves could be suddenly severed without disturbing the rest of the apparatus the image might remain on the retina and the cells there be energized, but the cells in the brain would remain quiescent because there could be no communication between the two, and the result would be absolute darkness. The fact that the activity of a little group of brain cells can be interpreted into a tree with its leaves and branches and a thousand other details is infinitely more wonderful than the mechanism of the eye. The eye can be in a sense imitated by man, but the performances of the mind are utterly beyond his grasp.

Colors.—The rapidity with which the waves of ether break upon the retina gives to the mind the distinction of colors. To produce the sensation of red there must be over four hundred trillions of vibrations per second, while to produce the sensation of violet there must be nearly eight hundred trillions per second. Between these two extremes are the other colors of what is known as the spectrum. These may be seen in the rainbow or on the wall by allowing the rays of the sun to pass through a glass prism, and in their order as thus shown are known as violet, indigo, blue, green, yellow, orange, and red. White is the combination of all colors while black shows the absence of all. There are other colors not found in the spectrum that are the compounds of one or more of those of the spectrum combined with white or gray or black. Pink, brown, olive. maroon are examples of these. The v-

colors that may be discerned by a trained mind run into many hundreds.

The time to train the mind to a ready discrimination of colors is in the early years of school life. The fact of color blindness noted in many adults is doubtless due to the neglect of the faculty of discrimination in early youth. Persons who have much to do with colors as in the handling of cloth, ribbons, and the like, have a much more acute sense of differences than those who have little to do with them.

Color materials for school purposes are bountifully supplied in nature. The varying shades of green in trees and grass, the blue of the sky, the hues of the birds and the flowers, and the ever changing clouds furnish a variety that will yield both information and enjoyment. The splendor of the sunset amid fleecy clouds and the glory of the autumnal foliage need only to be pointed out to be appreciated by children of school age.

Taste in making combinations is acquired by experience and practice. It can be cultivated by arranging flowers into bouquets and by small bits of paper of different colors cut into any desired shape; these may be arranged in patterns, at first, from easy designs, then more complicated as the learner advances. Small pupils are often put to stringing these paper circles or squares with a needle and thread with instructions to put the colors in a certain order.

Distinguishing Form.—In addition to brightness and color the eye also takes in the idea of form. The eye

is no doubt greatly assisted in judging forms by the experience of handling and measuring, but however that may be, the fact remains that we learn to judge of forms by the eye alone. The principal thing in training the judgment of children in this particular is to give them plenty of experience together with the names of many of the conventional forms as round, square, oblong, oval, spherical, cylindrical, examples always being shown as the names are taught. Likewise they should become familiar with the forms of leaves as hastate, serrate, oval, indented, smooth, etc. The best time to acquire names is in early youth, provided the objects are presented at the same time and enough information furnished to make an impression on the memory. If a teacher will learn to recognize the world of educational material within easy walking distance of his schoolhouse and how to use it intelligently, he will thereby increase by many fold the value of his instruction.

The perception of three dimensions by sight alone seems to be due to light and shade coupled with the previous experience of the sense of touch. The appearance of the third dimension in paintings and drawings is brought about by shading. The idea of density is also suggested by heavy shading.

Distance.—Distance is any definite or limited extent of space. Just how space is comprehended by sight is not easily explained. It is very vague in childhood gradually growing more and more definite with experience. A child's horizon widens in proportion to the

investigations he is able or permitted to make. To judge distances accurately requires much practice. The units of measurements should be taught early, and experiments with them carried on all through the grades. Many persons go through life with only a vague idea of feet, yards, rods, and miles. These might just as well have had accurate conceptions if only teachers had taken a little trouble to furnish information and the opportunity for investigation. The units can easily be provided, and the children will take a great deal of interest in estimating distances and then measuring them to determine the accuracy of their judgment.

Incorrect Vision.—Faulty vision is quite common among children even at the beginning of school age and appears to increase rapidly through the grades. The causes are numerous and varied, but a large percentage of the cases of eye trouble is due to carelessness, neglect of slight ailments, and ignorance of what the eye is capable of enduring without injury. Tests carefully made in many large schools show that, under the best conditions of light and care, the number of children afflicted with abnormal vision runs from eight to sixteen per cent, while under the worst conditions the number runs as high as fifty per cent.

A few simple rules for the protection and the care of the eyes should be steadily adhered to in every school room. First, there should be an abundance of light as evenly distributed as possible. No one can afford to

use his eyes in a failing or feeble light. Second, the seats should be so arranged that the students will not sit facing the windows; this is important for the reason that when the eyes face the light the pupils grow smaller and when they return to the book too little light enters until the eyes are again adjusted. Frequent repetitions of this weary the muscles and weaken the organs. Third, the eye strain in long continued study is very great and must be avoided or at least ameliorated by frequent rests. The eyes of children previous to entering school have not been accustomed to looking at very small objects continuously, and the transition should be made very gradually. Night study should be entirely prohibited to students below the high school. Much of the poor eye-sight of recent generations is undoubtedly attributable to school work; there are too many children wearing glasses, and too many more that ought to be, to admit of any doubt in the matter. Fourth, no books of fine print should be allowed in the hands of pupils in the grades, neither any whose pages are soiled or the type rendered obscure in any way. In the olden days much was said about the preservation of books and they were handed down from child to child, and even from parent to child, and made to do duty when the pages were yellow and the words dim—and all this for the sake of economy. Modern science has discovered that true economy does not lie in the preservation of the books but rather in saving the eyes and safeguarding the health.

The Sense of Hearing.—Civilization has probably dulled the hearing of mankind. The savage depended largely upon this sense for the detection of game and for apprising himself of the approach or whereabouts of his enemies, and so cultivated its acuteness to a high degree. Both of these uses have practically been removed and since the need for acute hearing is not so great its cultivation has slackened. To the savage every sound had a meaning. He studied the various notes of the birds and the calls of animals until he knew the meaning of each as well as they. All this, as well as the keenest observation of sight, was necessary to his existence; but to civilized man it is not so. If we wish to keep our senses up to the standard of the savage we must find the stimulus in some other source.

Fortunately there is sufficient if we will but look for it. It is a part of the work of the scientist and student of nature to recognize and interpret the sounds of nature, beasts, birds, and insects; and the reward in knowledge and appreciation is amply sufficient to repay all the efforts required to master them. Civilized man is far better able than the savage to appreciate the harmony and the music in the sounds of nature. The lore of the woods is ever attractive to children, as witness the popularity of Longfellow's Hiawatha and of nature books in countless variety. There is no more delightful way of training the hearing of children than to teach them to distinguish the notes of birds and insects in the varying seasons of the year. The knowledge they thus

gather will materially add to their interest in nature study and will give them a zest for the literature on these subjects.

Voice Culture.—There are many little corrections that can be made in children's voices so that they shall not speak too loud or too low and that their tones shall be pleasant to the ear. This instruction should be given both in conversation and in reading. Taste in hearing needs cultivation so that one may judge rightly of tones made in reading, speaking, and singing. The control of the breathing, the ready use of all the vocal organs, and the cultivation of pleasing tones should have much attention. When children have correct standards before them and know what is desired they will be quick in acquiring proficiency, but without an adequate idea of what is right they cannot make progress. It is the teacher's duty to set the standard and to furnish exercises that are interesting and helpful. There may be defects in the vocal organs that will need to be remedied; these will be spoken of in the next chapter.

The mind should be cultivated to appreciate good music, both vocal and instrumental. Singing should have a part in the exercises of each day in every school. Every teacher should know how to sing and to lead singing. The rudiments of vocal music should be taught from the first grade onward. School song books are easily obtained and a sufficient number should be provided so that all pupils may take part in th
and in the vocal exercises.

Many corrections will be necessary in singing as well as in reading and speaking. Some will be very timid about making a noise at all, while others will have to learn that singing does not consist in yelling. There will be nasal tones and screechings and gutturals and mumblings and other difficulties that will tax the patience and kindly efforts of the teacher, but the reward will surely come. Most of the children will sing well in spite of lack of early training, and the whole school will soon know the difference between correct and incorrect singing.

It is doubtful if the hearing can be cultivated to a high degree of excellence without being accompanied with a good voice; besides, a good voice, well modulated and well trained, is a valuable acquisition, one that is not common but might be possessed by nearly every one if the means for its cultivation were provided in early life. Many persons with excellent voice capacity go through life missing a great deal of pleasure to themselves and to their friends because of this lack of early training.

The Sense of Taste.—Taste is that power of the mind acting through the sense organs that enables us to recognize certain differences in the flavor of articles of food and to test substances the edibility or the identity of which we are in doubt; it also adds to the enjoyment of eating. Many foods and drinks are sought more for their pleasant taste than for any other qualities they may possess. Tastes are divided into sweet, sour,

bitter, and salt. While there is an infinite number of variations, every substance that has taste at all has one or more of these four qualities.

The nerve of taste, called the gustatory nerve, is connected by numerous branches with little groups of cells called taste buds situated on the upper surface, the sides and the end of the tongue, and in the soft palate. To be tasted, a substance must be in liquid form and must be brought into contact with the taste buds. It does not appear that these buds all perform the same office. The area for sweet and salt appears to be on the tip and adjacent parts, for sour on the sides, and for bitter on the back part of the tongue.

One would not suppose that the sense of taste could have much to do with the training of the mind and the character, but from a commercial standpoint, at least, it outranks most of the other senses. The partiality of civilized man for flavor is responsible for a large proportion of the trade of the world. All climates and all countries are combed for delicacies, which are brought thousands of miles over sea and land to our doors, and presented to us in forms that are most tempting to the palate. Manufacturers of food products are everywhere pandering to taste, and fortunes are spent in the indulgence of it.

The teacher may not assure himself that the cultivation of taste has nothing to do with the forming of character, for it has much. Abnormal a
over-eating are almost entirely due to th

of this sense. Highly spiced foods and artificial flavors are indulged in until they are craved and plain food is no longer satisfying to the desires. The high cost of natural flavors causes the morally weak trader to stoop to adulterations, and life and health are endangered. For the sake of appetite, or for the greed and gain that it leads to, men will stultify their consciences and every crime in the calendar is committed.

Next to the home, the school is the most potent factor in character forming, and whatever can be done toward the preservation of simple taste and plain living ought not to be neglected. With most people, as riches increase, luxury and extravagance are indulged in and plain food and plain living threaten to become a badge of poverty if not of disgrace. There are some of the wealthy and refined yet remaining who preach and practice the simple life; but, unless parents and teachers present the matter in its true light, they are likely to be considered old-fashioned and out of date rather than as examples to be followed.

The Sense of Smell.—The olfactory nerve is located in the brain from whence it extends to the mucous membrane of the nose, the nerve ends covering but a small area in the back part of the nasal cavities. Any object which has odor is constantly giving off small particles of its substance which float in the air; these particles are drawn into the nostrils by breathing or sniffing, and lodging on the mucous membrane are brought into contact with the nerve ends and the stim-

ulation is carried to the brain by the olfactory nerve.

Smells are named for the most part from the objects from which they emanate and are classed as agreeable or disagreeable. Those that are pleasant are often further described as fragrant, delightful, delicious. When we say an object smells sour we are relating the smell with the taste, having tested both when the substance was in a fermented condition.

Smell has two uses, that of giving pleasure to the sense and that of protection against poisonous substances. When things smell disagreeably, they are likely to be poisonous and we are thus warned against them. Bad smells are scarcely endurable, and for this reason we are more particular than we otherwise would be about pure air and cleanly surroundings. It is a great safeguard against vitiated air in schoolrooms and sleeping rooms, but one often needs to enter the room from the pure air outside to be aware of its condition.

The value of the sense of smell to the commercial world is not so great as that of the sense of taste, nevertheless it is considerable. The industry of providing perfumery for the market is a large one. The cultivation of flowers for perfumes, their manufacture and sale, afford a means of livelihood to many thousands of people. Cologne in Germany and Paris in France are great centers for the manufacture and trade of perfumes.

The study of the acuteness of this sense in animals is very interesting. The powers of scent of certain

of dogs is truly marvelous and is doubtless a much more important feature in their lives than any other sense. Many others of the lower animals have a much keener sense of smell than man, but that it can be greatly cultivated in the latter when other senses are lacking is well known. The blind, for instance, often obtain from it a vast amount of information which others get with their eyes.

The Sense of Touch.—This is the one sense that is common to all living creatures and is never entirely lost while life lasts. While the fingers are its special organs all parts of the body are to a greater or less degree sensitive to touch. On the surface of the body it is dependent upon a multitude of very fine nerves that are distributed everywhere through the skin but in some places much more plentifully than in others. It is also probable that nerves of touch in the fingers are more sensitive from constant use than those in other parts. The sense of touch includes the sense of temperature but, while some parts of the body are more sensitive to heat and cold than other parts, the fingers are not special organs for its use.

The sense of touch is very fine when cultivated to its full capacity. It is of the greatest benefit to those who are blind. Through it they may learn to read, write, play on musical instruments and do almost any kind of work that does not require too much moving about. The amount of skill acquired in a great variety

tions by many persons who have lost their

eyesight is astonishing. The one thing needful for children who are blind is that they should have the best instruction obtainable while they are young. When such instruction is provided they are often able to keep pace with those who have the use of their eyes, as witness the cases of Laura Bridgman and Helen Keller.

Schools for the blind are provided in probably every state in the Union, but many parents are averse to sending their unfortunate children to these schools, preferring to let them remain in ignorance rather than trust their care to others and thus rendering the misfortune of these little ones infinitely greater than it need be. When a teacher finds a blind child in his district he should use his utmost efforts to persuade the parents to send such a one to the school provided for his or her special benefit. Both the care and the instruction in these schools are usually far better than the parents can possibly give.

The sense of touch has a commercial value. Most people learn to judge of the texture of cloth by the feel of it. We can judge of the qualities of many things by the way they respond to the sense of touch. It is little trouble to train pupils in the use of this sense if only the materials can be provided. There is a strong natural desire on the part of children to handle things. There are so many things they can learn about objects by getting their hands on them that they are prone to carry the matter too far. In cultivating the sense

of touch a part of the instruction should be not to meddle with things that belong to other people, nor to handle out of their own domain without express permission.

Outside of the kindergartens and the primary departments in the cities, there is little attempted in the schools toward sense training. A book containing simple descriptions of sense training devices in the hands of every teacher would be exceedingly helpful. It is true that country children have superior opportunities for this training, yet they need the help of the schools in this as in all other lines of study. The material while abundant enough is not organized and put into form so that children can recognize it and apply it to their needs.

CHAPTER XI

THE CARE OF THE SENSE ORGANS

Far too little attention is paid to the care of the special organs of sense. This is perhaps due to the fact that they are not classed among the *vital* organs. We can lose any or all of them, except the sense of touch, and still live and in other respects enjoy good health. When the eyes, the ears, the nose or the throat are afflicted we are usually more concerned for relief from the suffering than we are for the preservation of the organs themselves. We should remember that pain is given expressly as a warning that some part of the body is receiving more or less serious injury.

There are many infectious diseases incident to childhood that permanently impair the delicate sense organs. These leave in their wake eye trouble, ear ache with consequent dullness of hearing, difficulty in breathing and a multitude of other evils, for any or all of which Providence is blamed, when the fault lies entirely in ourselves. It is well known to physicians that many people lose their eyesight or their hearing from causes that are easily avoidable and from diseases that are readily curable if taken in time.

There is a strong prejudic

ists, whose prices are thought to be beyond reason, and home remedies and quack nostrums are applied in the hope of effecting a cure at little cost. It should be remembered, however, that the specialist treats hundreds of cases, and in ninety-nine out of a hundred he knows almost at once what the trouble is and what to do for it. His skill while costly at the time is likely to be a great deal cheaper in the long run than guess work and trusting to luck. Nature gives us these priceless organs, but she makes the gift but once and she cannot save us from the folly of our ignorance if we mistreat or destroy them.

It is also known to those who have made a careful study of the subject that, barring unpreventable accidents, vision and hearing and the use of the other sense organs can be preserved far into old age, to eighty or ninety if life lasts that long, if proper care is observed. It is a fact that care is the most urgent in childhood and youth; that the ailments commonly attributed to old age are mostly due to infectious diseases that have left their mark, to excesses of indulgence, to overwork, or to underfeeding. In short, what we sow in youth we reap in old age, but too frequently we are obliged to reap what others sowed for us before we were of an age to take care of ourselves.

Up to about twenty years ago the health of school children in the public schools was left entirely to the wisdom or guesswork of the teachers. Epidemics were common and costly. The health of every child was in

constant danger, and death frequently resulted from contact with disease. In addition to fatality and illness, thousands of children were deprived of their education on account of disabilities which the science of medicine knew well how to remove; but neither teacher nor parents being able to diagnose the cases, no medical or surgical aid was sought. Certain unfortunate children were thought to be dullards and their education given up, while epidemics were visitations of Providence and nothing could be done for them.

In 1894, a series of epidemics in the city of Boston proved so destructive that the citizens became alarmed and remedial measures were called for. The board of education acted promptly, the city was divided into fifty districts, and fifty physicians were appointed to regularly inspect the schools. The result was most satisfactory. Every pupil in the city came regularly under the immediate observation of the doctor who was quick to discover symptoms of contagion and to prevent its spread, to detect physical disabilities and in most cases to remove them.

A large percentage of the dullards were found to be suffering from some affliction of one or more of the sense organs. They were not lacking in sense but in senses. The disability removed, these children proved to be perfectly normal, in many cases even catching up with those of their own age who had gone on and left them to all appearances hopelessly stranded. Who can measure the value of such attention?

A child is slightly near-sighted and misses much that normal eyes would see but he is not aware of his weakness, and neither teacher nor parents knowing anything about it, the child is considered dull-minded. The doctor applies his tests, discovers the trouble, orders glasses and lo, the little one is as bright as others of his age. Another is slightly deaf owing to some obstruction of the eustachian tubes, but having no means of measuring his ability to hear with that of other children, he remains in ignorance of it. He is entreated, scolded, punished for not carrying out instructions that he did not hear, or for not paying attention when he should have done so. No one suspects the real cause until the doctor appears and tests his hearing and the child is saved from a world of embarrassment and backwardness. What a host of children have been saved from absolute stupidity by having adenoid growths removed from their nasal cavities! So much energy was required for breathing through these obstructions that nothing was left for mental operations. How easy the detection, how simple the removal of the obstruction, to one who knows!

Boston having set the example, other cities followed until now most of the larger and many of the smaller ones have medical inspection in the public schools, and the custom is rapidly spreading because, in addition to the mercy of it, it has been discovered that it pays.

It will probably be some time before such provision will be made at the public expense for all our country

schools. While country children have all the rights city children, the country is slow to adopt city method In the meantime the teacher must do what lies in h power, and he is not without expedients. Practicall everything that is done toward the promotion of edu cation is reported and described in the education jou nals some of which every teacher is supposed to tak and read. By means of these and by informatio which he may readily obtain from the local physician he can himself become reasonably expert in detecting physical defects, and when this is done it is his duty to notify the parents and furnish such advice as he deems wise.

It does not require extraordinary skill to detect the normality or abnormality of sight, hearing or breathing, but it does require a test. The trouble is that teachers make no efforts at discoveries in these essentials. Some even argue that they are employed only to give instruction, not to do the work of a doctor. This is but a poor excuse, wholly unworthy of anyone who has been entrusted with an obligation so sacred as that of the care of children. Where other means are not provided, every teacher should make such a test of the sight and hearing of all the pupils as the best equipment obtainable will permit, and he should constantly be on the lookout for any trouble in breathing or for any affliction of nose or throat.

If charts are not obtainable for testing the eyes, the blackboard will answer. If a pupil with good light

cannot readily read letters an inch high at a distance of twenty feet there is something wrong. If a child holds his book very close to his eyes, or farther away than the ordinary, it is likewise an indication of weakness. Headache and fatigue are often indicative of faulty vision. All these things should be observed and measures taken for their relief. But the teacher should in no case trust himself to make a final diagnosis of eye troubles, for that is the business of the occulist; he should never prescribe glasses or attempt to fit them, for that is the business of the optician; and finally he should not prescribe for diseases of any kind unless he is perfectly sure of their nature and of well established remedies.

While he may not do any of these things he may do what is next best, he may prescribe rules of health and right ways of living. A well-fed and well-cared-for person seldom has any serious ailment no matter what the provocation. This is the most profound truth that any doctor knows and yet it is patent to everybody. Health is the greatest foe to disease that is known and health is the natural condition of the human body. All infections and chronic diseases and the long train of evils that follow in their wake are the result of someone's ignorance or folly or wickedness. It may be due to the person himself, or it may be due to his parents or grand-parents or great grand-parents, but be the fault where it may, it lies somewhere in someone's wrong-doing.

It should be emphasized in every way possible that the nearest approach to a clean bill of health consists in good morals and wholesome living, temperate habits, good food, pure air, and plenty of exercise. To paraphrase St. Paul, "If there be any virtue or any praise think on these things."

Testing the Hearing.—The hearing may be tested roughly by placing a number of pupils in a row in the back part of the room and pronouncing words to them in a low tone, requiring the pupils to write the words just as they are pronounced, then allowing them to read what they have written. It will be found that the hearing of some will be much more acute than that of others, and a few perhaps will scarcely catch any of the words. A finer test can be made by carefully measuring the distance each one can hear the ticking of a watch. To make this test accurate the same conditions must prevail for all, that is there must be the same degree of stillness and freedom from things that would divert the attention, absence of fatigue, embarrassment and the like. The watch must be kept in the same place for all; if laid on an article of furniture it can be heard farther than if held in the hand. It will be better to keep each child out of hearing until his turn comes, otherwise his attention may be strained to the point of fatigue before coming to the test. To prevent the play of imagination or ambition the conductor should have the watch open to the works and stop the ticking at intervals during a test, to make sure the

pupil is really hearing it and not imagining a part of it. A record should be made and kept for each one tested.

These tests will give the teacher a good working knowledge of the acuteness or dullness of the hearing of his pupils. Those whose sense is dull should have every advantage that position and care can provide, that is they should be allowed to sit near the front and the teacher should always make sure he is heard when speaking to them or to the class. In addition to this, he should take such other precautions as each case seems to require, inform the parents and advise the services of a physician if that seems best. Very often dullness of hearing is caused by chronic colds, or by catarrhal or other nasal affections, and when these are removed the dullness disappears.

Colds.—The remark that we do not catch cold, it catches us, is more true than witty. There are two ways in common practice of avoiding the disease known as "cold." The first is to protect one's self in every possible way from exposure; draughts, dampness, night-air, chilly atmosphere are carefully shunned, while flannel clothing, heavy outdoor wraps and warm rooms are insisted upon. Eternal vigilance is the price of safety to those who practice this plan. The time comes when we are caught unawares, or some unforeseen accident renders all our care unavailing, and the dreaded "cold" is contracted. Then follow days and weeks and perhaps months of suffering, of doctor's prescriptions and druggist's bills, until at last the cold having

run its course sullenly takes its departure and the patient recovers, or thinks he does.

The second way is to keep the health and spirits up to such a degree that it is impossible to catch cold under any ordinary circumstances. This is done by observing the rules of health as suggested above, good food, good morals, pure air, plenty of outdoor exercise, sleeping in cool rooms or in the open air. Those who follow this plan have no fear of draughts or dampness or chilly atmosphere or cold sleeping rooms. The only things they fear are over-heated rooms and bad ventilation. These they dread worse than contagion, knowing that the strongest systems must sooner or later succumb to them.

The Air Passages.—Teachers should ever be on the alert to detect difficulty in breathing. Even a slight affliction of this nature will hinder a child's progress and may lead to something worse. Mouth-breathers are almost certain to be suffering from adenoids or some other removable torture. The skill of the physician should be sought without delay.

The country or village teacher might very well ask a local physician to call at the school once a fortnight. This he will doubtless do without extra pay. A few minutes will suffice to show whether or not there are any signs of contagion. Before adopting this plan, in order to prevent unkind remarks it would be well to secure the consent of the school officials. All people of sense will at once recognize the wisdom and the mercy of it.

The Throat.—Any teacher should be able to look into the throat of a child to detect inflammation, should there be any. A slight cold may produce temporary inflammation that is not of a serious nature, but it is best to be on the safe side. If there is any doubt, the child should be sent home with a note explaining the situation and saying if the danger appears to be over by morning the child may be returned to school. Whether or not the parents appreciate this kind of attention, it is for the good of the school as well as for the individual and ought not to be neglected. It is needless to say that when there is any sign of contagious disease the case should be isolated at once, no matter of what nature it may be. The only way to stamp out these enemies of the race is to prevent their spread. In most cases a doctor's certificate should be required before a patient is allowed to return.

Habits of Cleanliness.—Everyone knows that cleanliness is one of the rules of health as well as of decency, but not everyone observes the rule. To know how to make a complete toilet of hands and face, with all that pertains thereto, is something of an art and must be taught to children and practiced until it becomes a habit. If parents do not attend to this important matter it must be learned at school, or it is likely never to be acquired at all.

One should know something of the qualities and the effect of soaps upon the skin, and of water warm and cold; how to trim the finger nails and keep them clean;

how to wash out the ears; how to brush the teeth and wash the mouth and throat; how to cleanse the nasal passages; how to wash the eyes without injuring them; how to wash and dress the hair; and how to keep the scalp clean and in a healthy condition. Obviously the teacher should set a worthy example in all these things.

But example is not enough, many children do not understand the process. With them it is a question of how it is done and there is no need of their remaining in ignorance. If there is a trained nurse within reach she will gladly come at a convenient time and spend half a day in the school and give a few lessons on the preservation of the health paying particular attention to cleanliness. The doctor should also be asked to give a short lecture now and then on the subject of health, the prevention of disease, the care of the sense organs and kindred subjects. But if neither of these are available the teacher must do it. There is plenty of information obtainable to supplement his own knowledge, and he must not shirk either from acquiring the information or from imparting it to the children.

The General Health.—With all this it must be borne in mind that the healthiness and workability of any special organ is largely dependent upon the general health of the whole body. When the digestion is at fault, or the system overworked, or the body enfeebled in any way, the nerves cannot endure the same amount of labor that they will when the body is in good condition. At such a time it is easy to injure the eyes

or the throat or any other organ that is called into active service. Digestion particularly plays an important part. If that is at fault for any length of time the whole system suffers from it. Here again the rules of health, as previously given, are the mainstay.

Convalescents.—When anyone is recovering from an illness, the greatest care should be taken not to overtax the delicate structures that have been recently added or are being added for repairs. There is great danger just here. The convalescent finds himself behind in his work, and his increasing strength tempts him to undertake more than is good for him. The strength of one recovering from fever or any wasting illness is like that of a growing child, it calls for exercise; and it should have it, but not too much. Ambition to catch up often brings about permanent injury. Time used in getting strong is time saved. For a convalescent the first sign of fatigue is a warning to rest.

CHAPTER XII

PERCEPTION

Perception is an act of the mind interpreting, or trying to interpret the meaning of sensation (see definition under same topic in Part I). The sense of smell is aroused and we look about to discover the cause of the sensation. If the odor is unfamiliar we pounce upon the first object that excites our suspicion and bring it closer to the olfactory nerve. If our guess is wrong, we go on searching. If the object when found is still strange, we bring other senses to bear upon it. We subject it to touch and perhaps to taste observing its various qualities. If we cannot identify it we try to think what it is like. We make use of memory to call up images of other objects that are similar, and compare these images with the object noting in what respect each one agrees and in what respect it disagrees. We carefully store up in memory all its qualities that we can discern, as size, shape, weight, color, taste, feel, tissue, so that we shall recognize it hereafter and so that we may describe it to others.

This whole process is called perception although it involves other faculties as memory, imagination, judgment, and will. The predominating feature of the

act above described was perceiving or finding out the meaning of the odor. The illustration also shows the value of perception. By it we gain whatever ideas we may have of the individual objects that are presented to the senses.

Consciousness.—Before we can make an intelligent study of the faculties of the mind it is necessary to have an understanding of the term *consciousness*. Psychologists tell us that consciousness is hard to define because there is nothing else in all the world that is like it. In that respect it is like life. There is nothing with which we can compare life, for the same reason that there is nothing like it. We can perhaps best understand it by contrasting it with death which is its direct opposite. We can get an idea of what is meant by consciousness by contrasting it with unconsciousness, its opposite. A person is unconscious when asleep, or when knocked senseless by a blow on the head, when under the influence of an anesthetic, or when some severe pain or nausea causes "fainting." As when we are unconscious we know nothing of what is happening to ourselves or to anyone else, so in the opposite state we are aware of what is taking place about us. This gives us an idea of what is meant by consciousness. It is the state of knowing what is going on in the world around us or in us.

Life, so far as we know, is necessary to consciousness, yet consciousness is not life. A person may be in an unconscious condition for many hours or even days and

still be alive. Trees and all plants have life but no consciousness, or if they have any at all it is in very small measure, not to be compared to that which we possess. We should consider life a blank if it were deprived of the quality of knowing. Yet a condition of unconsciousness is frequently desirable. Sleep without it would be robbed of most of its restfulness. The discovery a few decades ago of anesthesia by which patients can be safely rendered unconscious of surgical operations was one of the greatest blessings ever contributed to suffering humanity.

Consciousness, as the term is used by psychologists, is that condition of the mind which characterizes our waking hours, by which we are aware of the objects about us and of events as they transpire, and by means of which we study our own mental states.

There is a mental condition somewhere between the two states described above called sub-consciousness. The mind is supposed never to be in a state of total inactivity. It goes on working whether we are conscious of it or not, just as a clock goes on ticking whether we take notice of the fact or not. We can tell by paying attention that it is still running, and we can read the story of its activity by observing the position of the hands. So when attention is recalled from a lapse we are aware that the mind is at work and we can often tell what it has been doing in the interval by the impression left. Such is the case in dreams and abstraction.

Value of Sub-consciousness.—This state of the mind is a valuable one. It is supposed to be ever on the lookout for our safety when we are otherwise engaged. It enables sleep-walkers to traverse dangerous places in safety and to perform operations that are marvelous to an onlooker. It cannot do this, however, in strange places, places with which the mind is not familiar in its waking hours. It is supposed that the acts of the body when in this state are not willed but are reflex. Probably a great deal more of our every day life than we realize is carried on by our subconscious mind. Actions that are the result of invariable habit, like the winding of one's watch, are attended to in this way.

It is important to the teacher as well as to the psychologist to understand the workings of the mind. The teacher has directive power in the habit-forming period, and knowing the power of repetition, can forestall bad habits by preventing the occurrence that leads to them, and can lay the foundations for stability of character by causing acts to be performed that will induce good habits.

Perception differs from sensation in that it involves more mental activity. Sensation is merely the information the mind has when a sense organ performs its function. Perception locates the sensation as to time and place and, as has been previously explained, interprets its nature and meaning by previous experience. We can [illegible] perceiving but we can-

not explain a sensation, because it is a single operation, cannot be separated into elements and needs no explanation. An infant may have a sensation of pain or discomfort and yet have no means of locating it or of determining its nature or meaning; all this must come by experience.

To obtain clear perceptions there are several conditions that must be met. In the first place the sense organs must be in good working order. If they are injured or diseased or overstrained or excessively fatigued they will not give clear and well defined impressions. Second, they must be clear of obstructions; the eye may be filmy or irritated by some small substance finding lodgment between the lid and the ball; the outer ear may be obstructed by dirt or wax, or the eustachian tube filled with mucous; the nose may be stopped up. Every one is familiar with these disturbances, which though for the most part of minor importance are not to be neglected. Third, if a sensory nerve is injured it is put out of commission just in porportion to the extent of the damage, and the sense organ with which it is connected can only act accordingly. Fourth, the general health and bodily condition is an important factor. Fifth, the mind must be free from worries and anxieties and in good working order, so that it may give undivided and forceful attention to the object to be perceived.

Percepts.—The product of an act of
called a *percept*. We perceive that it

the air is cold, that the fire is out; these are percepts. The percept differs from a concept in that the former is a general idea of a class of objects while the latter is a single idea of a particular object or group of objects taken as one. We see an object at a distance and presently perceive that it is a man; we see a group of objects and perceive that it is a herd of cattle; it is a single act of the mind obtaining an idea although it may involve all the mental powers. The concept or general idea will be studied later.

The Importance of Percepts.—The forming of percepts begins in early infancy and continues as long as conscious life lasts. The infant perceives its mother's voice, and knowing the meaning of it, is content; it perceives a strange voice, and not knowing its meaning, is alarmed. The perceptions of an infant are very different from those of an adult. The child wants to know about things merely in respect to his immediate needs of eating, playing, or exercising his strength. Later he will want to know the names, the uses and the deeper meanings of things; he will learn to classify objects and to look out for future as well as present needs. It is in this way he becomes acquainted with the world around him, it is his education.

What We Learn by Perception.—By perception we learn the qualities of things. By the sense of touch we learn whether an object is hard, soft, smooth, rough, sticky, liquid, solid, warm, cold, and something of its form, size, and te[illegible] by sight we perceive it in re-

spect to its location, color, size or space occupied, and its relation in time, space and use to other objects; by the sense of taste whether it is sweet, sour, bitter, salt; by hearing, whether soft, hard, metallic, or resonant; by smell its odor.

Transferred Perceptions.—We acquire the faculty of recognizing certain qualities by some other sense than the one used in learning those qualities originally. Thus we recognize the roughness or smoothness of the surface of an object by the sense of sight, although we could only learn these qualities in the first place by touch. We recognize that the stove is hot because it is red, having associated the redness with heat which is sensitive to touch only. By associating the previous experience of touch with light and shade we learn to perceive the forms of objects by the sense of sight alone although it is not unusual to be deceived in this. We can judge of the sound an object will produce when struck, by its appearance to the sight. The taste of fruit and other foods is often anticipated by sight, though here again we are easily deceived. The sense of smell is not so readily transferable.

Apperception.—When we perceive an object in the light of previous experience it is called apperception. In early childhood we are continually coming into contact with things that are new and hence with no previous experience that we can bring to bear upon them; but in adult life this seldom happens. Even at the beginning of school life, most perceiving

experience. Thus if a child should be given a pencil different in some particulars from any he had previously seen he would at once begin judging it by what he already knew of pencils. At the same time the qualities with which he is unfamiliar will afford him the deepest interest; he will want to know their meaning, the use to which they can be put and whether they make the pencil more valuable, or less so, than those that have not these qualities.

This is the kind of perception that gives zest to life, finding objects with unknown qualities or parts and determining these by means of the known. If the things themselves are interesting, that is in some close connection with our work or our play or our desires and ambitions, we shall be all the more eager to find out all about them. If an apple raiser should find a new kind of apple tree that gave promise of superior qualities it would be likely to absorb his attention and he might watch it with careful scrutiny for years in order to know all about it. On the other hand if this same man were shown a new kind of squash he might pass it by with indifference, it having no direct connection with his interests.

This then gives us the key to the cultivation of perception; if we wish to keep the faculty on the alert for new discoveries and full of activity in finding out about them, we must ascertain what things are interesting and follow their lead. Every child of school age should have some impelling interest, and if he has not there is

something the matter with him and his case should be studied until the trouble is located and a solution found for it. When a pupil's interest has once been discovered it will not be difficult to gain his attention to new things in connection with it and gradually to lead him on to a new set of interests if that is desirable.

It requires a keen and penetrating perception on the part of the teacher to read the thoughts and mind-workings of his pupils. The easiest avenue of approach to their hearts will be through the things that are most vital to them. To be successful, a teacher must sacrifice to a large extent any outside interests that he may have and devote himself to those of his pupils. When he knows the principal subjects of their thoughts and conversation he can select those that are most promising and after winning the pupils' confidence in his handling of them he can guide their minds into almost any proper channel that is desired.

The chief aims in training the perceptive faculties are *Keenness of Observation, Accuracy of Inspection, Clear Definitions, and Wholesome Ambitions.* These qualities are indispensable to extensive and clear-cut knowledge and to large usefulness. They are most easily acquired in early life and should command the strictest attention and care of the teacher. That their meaning may be understood we shall consider them in the order given above.

Keenness of Observation.—Under this topic we may first glance at the field. We find it a large one; there

are myriads of objects about us everywhere that are perceptible to the senses; all are in some way directly or remotely connected with our lives; some are familiar to us, others unknown. They are not placed in order but are scattered about in the most promiscuous confusion. To find out all about everything would require more time than is allotted to man on earth; for the limited years of school life, we shall have to select a comparatively few and learn what we can about them. Even then we shall not be able to confine ourselves to the things we select because we can never tell where they will lead to or what other things will become involved. Rather we shall have to confine ourselves to classes of objects that are safe and suitable to our purposes.

The strongest proclivity of a growing mind is its desire for knowledge. Sometimes we think a child is indifferent to the acquisition of knowledge, but in this we are mistaken. He is only indifferent to the kind we offer or perhaps to the way in which we present it. The lessons that we present, in the way that we present them, do not add to his present happiness and hence do not appeal to him. At this point he must be our teacher, we must learn from him the things that contribute to his happiness and bring them to his attention in a way that will cause him to want to know more about them. The work of the school very properly looks to the future; but the child is concerned principally with the present and the problem of the teacher is not how to

turn his mind away from present interests and fix them upon future prospects, but how to render these interests of value in his training for adult life. Strange to say, we are learning that the children are wiser than we in knowing what is for their good. We are finding out that the things that are most essential to their present happiness are the very things that contribute most to their future welfare.

The teacher, then, taking his cue from the children themselves, will select those objects that are nearest and dearest to them and use them as the basis of his instruction. He will arrange the lessons in such a way that each one will contain something new and helpful in the everyday life of his pupils. He will see that they learn the names of objects correctly and that they master those qualities that are most significant to their age and advancement. In short he will train their perceptive powers in the things that are most conducive to their growth.

Keenness of observation consists in the ready ability to pick out from the whole miscellaneous field of perceptible objects those that are connected with one's general or one's particular interests; for everyone should have both, that is he should be alert for any bit of knowledge that would be of general interest to humanity and at the same time always have on hand some special subject for investigation and be on the watch for anything that will throw light upon it. To acquire keenness one must have a deep and abiding interest in the

subject he is investigating, and it must be one that is fruitful of thought so that he will ever be on the scent of new information upon it.

Such subjects are not difficult to find. Nature is prodigal with materials that are practically inexhaustible and that will repay the student tenfold for all the labor he may put upon them. The study of any single branch of the animal, vegetable, or mineral kingdoms will afford a lifetime of research, will tax all the powers of the mind and all the general knowledge one can obtain, and still leave much to be discovered.

Accuracy of Inspection.—Inaccuracy is not only the most common but the most fatal failing in perception. There are multitudes of people who seldom see or hear things exactly as they are. Their perceptions are biased by what they were expecting, or what some one else expected of them, by what they hoped to find, or by previous inaccurate description. These are some of the reasons why different people will perceive the same things so differently.

When we are expecting to see certain qualities in an object we have those qualities in mind and are likely to think we see them when we do not. In such cases slight differences are almost certain to escape us unless we give the most careful inspection, which many will not do, especially if it is to their interest to see only what they were hoping for.

Accuracy in seeing and hearing is so important that no pains should be spared in its cultivation in the pri-

mary and intermediate grades, and for this training an accurate and skillful teacher is invaluable. Costly mistakes are common, and fatal ones are entirely too frequent to permit any careless teaching in this particular. After an accident entailing heavy losses has occurred it is poor consolation to hear the person responsible bewailing the fact that he didn't see, or that he wasn't noticing, when a little care would have averted disaster.

Clear Definitions.—Definition as used here means boundaries and markings in the sense that microscopists use the word when speaking of magnified views. When a picture or image shows all the details clearly and in proper proportions we say it is well defined. For accuracy in perception it is necessary that each detail of the object perceived shall appear in its place and in rightful proportion to the other details and to the whole. To secure this, the sense organs need to be accurate and in good working order; this is the first essential. The second is that one must be able to recognize the relative merits and values of the details so that the percept when complete will not be distorted. Thirdly, sufficient attention must be given to fix the whole and retain it for future use.

Wholesome Ambitions.—It is safe to say that everyone has a desire to attain proficiency in something, and this something, whatever it is, is called his ambition. It is derived from his environment and heredity, from what he sees, hears, reads, feels, and thinks. It is ex-

ceedingly important in early life that the environment be wholesome, abundant, and of a character that will develop all the healthful powers of soul and body, and this environment must be looked after by parents and teachers because the young have not the judgment to select the helpful and avoid the hurtful.

If a boy is to acquire wholesome ambitions he must be brought into daily contact with right conduct and worthy achievements and these must be in attractive form. Whether right is more attractive than wrong, or vice versa, depends very much upon the form in which it is presented. We may see sin in hideous form and it is repulsive, or we may see it in attractive form and be tempted to fall in with it. Those who make it their business to entice others into sin know well how to make sin appear attractive, and those whose business it is to guide the young into ways that are right should be equally enlightened and skillful. Suppose that a lad eight or ten years of age free from vice and evil thoughts should be thrown into the companionship of a boy about his own age or a little older who is bright and handsome, well dressed and prosperous looking, but who has contracted certain evil habits in speech and in conduct. Will not these vices seem attractive to the lad, and will not his ambitions be aroused to acquire them and to become equally proficient with his companion? Certainly they will, and that much more quickly than if they were presented in a less attractive way.

On the other hand if this same lad should have for his companion a boy equally attractive but free from vice, one who was ambitious to achieve proficiency in studies and in manly sports; would not these qualities appear quite as attractive as the vices of the first boy and would he not be just as likely to adopt them? There is little doubt about it. When a boy goes right or goes wrong, it is not a question of his tendencies but depends rather upon the things that are presented to him and the way in which they are presented. It too often happens that righteousness is clothed in garments that are stiff and conventional and repelling while sin appears in a garb that is bright and easy and attractive. This power of evil to array itself in false colors is what has given to his satanic majesty his reputation for diabolical cunning and ingenuity.

In addition to guarding against the above difficulties and others that may appear, the teacher should see to it that his pupils are furnished with abundant materials for the exercise of their perceptive powers and afford them daily opportunity for describing what they perceive both orally and in writing. They should have sufficient directions so that they will know in what fields to search and how to use their senses, and then skillful questioning of the results will bring out the main points and show the missing links. They must be taught to observe things exactly as they are and not as they thought they might be, or even as they hoped or believed they would be. Accuracy in perception

will be conducive to the same quality in other things, as truth and honesty, and will lay the foundation for an upright character and for a useful and happy life.

The Co-ordination of Hand and Brain in Sense Perception.—The schools have too long overlooked or neglected the importance of training all the sense organs simultaneously, and the rural schools have been the greatest sinners in this respect. Eye-sight particularly is so frequently assisted by the hands that each must be trained to supplement the other. Deft manipulation of materials is necessary to accurate perception in a multitude of ways, and children should be given many tasks that require hand work. Gathering raw materials, selecting, rejecting, classifying, arranging into groups, and making designs, all these require thought and are productive of skill in the use of both sight and touch. There is no phase of educational work that requires more thought and more painstaking care on the part of the teacher and none that yields more satisfying results than perception.

CHAPTER XIII

MEMORY

We cannot cultivate one of the mental faculties to the total exclusion of the others. They are all used more or less in every mental operation, but not in the same degree in any one act nor to the same extent in the sum total of our acts. At one time we may be chiefly engaged in perceiving, at another in remembering, again in imagining, and still again in thinking out difficult questions. A mental act is classified according to the faculty that is chiefly concerned. If it is perceiving and the other faculties are used as aids, it is called an act of perception, and the product as before stated is a percept. If it consists chiefly in recalling some previous experience, it is called a memory act.

Again, we do not use all the mental powers to the same extent at any one period in life. In youth we are chiefly employed in perceiving, gathering, analyzing, classifying, naming, and putting in order. In later life, we are mainly occupied, or should be, in using this material in thinking, planning, judging, and executing. This must be true in the very nature of things; we must gather materials before we can use them and when they have been gathered they should be used. Moreover,

the faculties develop in accordance with this truth; the sense organs and the perceptive powers are bright and active in youth, while the thinking power is active in later life. It is necessary to know this so that we may train each faculty and bring it to its best while it is developing.

While, as just stated, we cannot cultivate one faculty to the total exclusion of all or of any of the others, we can pay attention to one and neglect or ignore the others. The fact is, we should pay unceasing attention to all, giving to each its due proportion of thought and care in its time. Children can think, and they should be taught to think according to their powers; but that should not be their chief occupation. The first powers of the mind to unfold are those just treated, sensation and preception; and the one that immediately follows and is almost co-incident with the other two is that which forms the subject of this chapter.

The power to retain in the mind and then to recall when needed, what we gather and what we learn, is absolutely necessary to our advancement. Without it we should never know anything except in the immediate present, should never be aware of anything unless it were immediately before the senses. By means of it we store up as in a treasure house innumerable perceptions, and recall and think about them when we choose.

The physiological basis for memory is the brain itself; there is no memory nerve like those of the sense

organs, neither is there supposed to be any particular portion of the brain set aside for remembering as there is for the different sensations; the whole brain is supposed to be a memory organ. It is probable however that different groups of brain cells are employed in remembering different things; thus when we recall an object of sight, it is supposed that the same group of cells that recorded the original sensation are active in bringing the image again before the mind. This activity is similar to, but not exactly the same, as that in the original instance, else we should not know the image from the real object as presented to the senses. The cells that record sounds would likewise be excited when we recall something we have heard.

The power of thought is chiefly located in the frontal lobe of the cerebrum just back of and a little above the eyebrows; from this portion there are tracts of connecting lines to all parts, so that the thinking power may always be in communication with whatever takes place in the brain. When we wish to recall something that is vague the mind searches along these connecting lines until the right one is found, the sensations are brought into mental view, the experience is located as to time and place, the details or some of them are made to serve their office, and the whole is considered to our satisfaction; this is a complete act of memory.

Memory is called the *representative* power because it brings to the mind again what had been previously presented; it is also known as the *retentive* faculty

for the reason that it retains what is committed to it. What becomes of an idea after it has been committed to the memory until it is again recalled has often been a subject for speculation. Where is all our knowledge when not immediately before the mind? We are accustomed to think of the mind as a storehouse where all our knowledge is sorted out and put in place so that we can find it when we need it, and when we leave an idea for a long time we are likely to have difficulty in locating it. This does very well for an illustration, but it must not be supposed that there is any such actual mental storehouse. Some think the mind is more like a musical instrument which is ready at any time to make real the music that is in the composer's mind, and upon which a player may produce with more or less accuracy anything he has previously played.

It will not be profitable here for us to enter upon an argument as to the respective merits of either of these views; they are only illustrations at the best and we may use them in any way that will aid us in understanding how the mind operates in remembering.

The Work of the Memory.—It is worth our while however to consider the enormous part the memory plays in our education and in all the work of our lives. Every bit of knowledge we acquire is committed to its care; if it fails us we are helpless; if it is at fault we go wrong and must find out over again, at loss of time and expense, what we should have remembered. How often we regret our lack of memory! If we did not forget so

many things we ought to have retained, how much more valuable our services would be. Let us take a look at the work the memory has to do and then we shall see how important is the matter of its cultivation.

First, we must remember thoughts. All the thoughts that we think ourselves, and those that we hear and read, year in and year out, must be retained for use or they will profit us little. The main object of books, magazines, sermons, lectures, is to transmit thoughts that will be useful to us if we store them up and apply them.

Second, think of the number of facts we must remember. A large part of the work of the school is devoted to the accumulation of facts. History, geography, arithmetic, grammar, physiology are examples. If all the facts that are expected to be learned in the first eight years of school were put in order, what an array they would make. Besides, there are multitudes outside of school that must be acquired as we go along.

Third, if we are to accomplish anything and be comfortable about it, we must perforce store up a stock of words and their meanings and shades of meaning running into the thousands, and they must be so thoroughly committed that they will come upon our tongue without an instant's hesitation or effort, otherwise we shall constantly be put to embarrassment and be at a loss to express our thoughts. A large and well assorted vocabulary thoroughly committed to memory is a fortune in itself.

Fourth, we must remember the names of our friends and of all the people we know, their faces, their voices and appearance; events and when and where they happened; places, pictures, songs, sounds, sights, tastes, odors, feelings, emotions,—but why try to enumerate? The truth is, we must remember everything that is to play any part in our lives. What we forget does us little good.

The criticism is frequently heard that there is too much memorizing and too little real thinking in the schools. The criticism may be well founded in many cases, but no thoughtful person has intimated that the memory should be neglected or that too much attention has been given to its cultivation. It is only the methods too commonly in vogue that have been condemned. The memory should be cultivated to its utmost capacity, and the best time to attend to it is in youth.

Memory is very active in childhood, develops rapidly, and is said to come to maturity at about the age of sixteen. After that it can be trained to many uses not hitherto acquired, but it cannot be enlarged in its capacity, it has attained its growth.

There is little doubt that some persons have better faculties for retaining than others, but the only way to determine what a child's capacity will be is by giving it all the training it is capable of taking; if any one's capacity is below the average, that is all the more reason for bringing it to its best so that he will not be unnecessarily handicapped; if it is above the average,

of one is "gifted" in the power to remember, it should likewise be cultivated so that the gift may result in the greatest possible usefulness. Every great man or woman has had a good memory, either great in its capacity or in its cultivation and control.

The Cultivation of the Memory.—The question then as to how this important faculty shall be cultivated is worthy of our deepest thought. Every child of school age should have the best possible means available for bringing his powers to their full strength. This is what the schools are for. The mind is the greatest possession any human being can have; that it is the better for cultivation is beyond question, and that the greatest progress can be made in early life is also well known. For these reasons the character of the instruction given to children and the methods of imparting it should be most carefully considered.

The first thing to observe is that the memory should not be forced. If we overtax it we shall do it harm. If any one will take the pains to review his own experience he will be surprised to find how many things he has forgotten that he tried to remember, and he will be equally surprised to discover that most of what he remembers has been retained without conscious effort. How many times we have tasked ourselves to "get" lessons that were assigned, only to find in a few weeks or months that they have slipped away from us, while some incident that came up voluntarily and attracted our attention and which we took no pains whatever to

remember stays with us and always will. In fact, for the most part, it is the association of these interesting incidents that enables us to retain the hard lessons that we do remember.

The secret of memory is to find things of sufficient interest to attract and hold the attention; if this is done no thought need be given to its retention, that will take care of itself. Nothing can be learned without attention, and this will not be given unless some thread of interest can be found. It is better not to tell pupils to remember this or that, but to tell them to see if they can find something that is interesting, that is connected with what they know or are anxious to learn. If a hundred pupils are asked what their chief activity in getting their lessons consists in, most of them will answer at once that it consists in trying to remember them, and they will add in the same breath that they cannot do it. Such work is not only profitless, it is detrimental to real progress.

This does not mean that memory is to be kept entirely in the background. Every pupil should be informed of its value, its need for cultivation, and how to go about it. Like every other growing thing the memory craves exercise and its chief requirement is material properly selected and in rightful quantities. In selecting and presenting the material the teacher plays a prominent part.

Materials for the Cultivation of the Memory.—It has been stated that children are not particularly anxious

about their future welfare; they have not yet come to the laying-by period. They are interested just now in the things that pertain to their little everyday child's world, and it is these same things properly applied that will best administer to their future good. Not only must the materials used be appropriate to the learner's age and habits of life but they must be so presented that, as some one has expressed it, a unit of effort will bring a unit of reward; that is, whatever new knowledge a child acquires must be of such a nature that he can appreciate it, connect it with what he already knows and use it. What materials has the teacher that will be thus suitable for his work?

In the first place there are the books. The use of books may be new to the beginners but that is no great disadvantage, it should rather be an advantage. Children like new things and if the books are what they should be there need be no serious difficulty in arousing their interest in them. School books are made in these days with a special view to the needs and interests of children and it only requires skillful handling to make them exceedingly valuable for their training.

Let us examine a First Reader. Its object is that the child who uses it may learn to read, and we might suppose that words and sentences would be all that is necessary. We find words and sentences there to be sure, and they are printed large so that the eyes need not be strained; but we find also that the lessons are about things which are familiar and closely connected

with the children's lives. They refer to the home, the fields, the woods. There are beautiful pictures of people, of familiar animals, of birds and flowers and insects, of houses and playthings. These arouse the child's interest and secure his attention; he wants to know what they are all about, and the words and sentences furnish the information. His learning proceeds in the most delightful manner. Why should he not want to learn to read when by that means he can find out so many interesting things?

The more advanced readers are likewise full of things adapted to the learner's needs. There should be no trouble in teaching the children to read if we furnish enough of such interesting matter. If we go over the same matter time and again for want of new, it will soon grow stale and scarcely any progress will be made. We need fresh material every day and for every lesson. We shall often refer to preceding lessons but we shall always want something to add that will be different from anything we have had before. When the book is finished we lay it aside, we do not want to review it. A new book, not much more difficult and using mostly the same words, but with fresh material and a different set of stories, this will keep up the interest and we shall make more rapid progress than ever.

This is learning to read, but is it training the memory? It is just what the memory needs, new and fresh material told in a way that the mind can grasp, aided by pictures that are closely connected with the objects

themselves so that they appeal directly to the sight and touch and hearing. Who forgets knowledge thus presented? If it is worth remembering it is seldom lost.

What about number work? Can it be made to connect with the children's lives and apply to their needs? The first step in arithmetic is learning to count. A child wants to know how many pennies or marbles he has, how many chickens are in the coop, how many birds in the nest. There are so many things he will want to count that he will hardly rest until he has mastered the art. He will count his pennies and want to know how many he will have left if he buys an orange at five cents. When he learns from actual experience that five from twelve leaves seven he will not soon forget it. He will learn all he needs to know about the art of computing, by the things around him and that are a part of his everyday life. Any computations that are not thus connected should wait until he grows up to them. Addition and multiplication tables have no place in this kind of teaching.

Geography is a delightful memory study when rightly presented. Too often it is made too much a matter of memory and not enough a subject for thought; it is set as a task to be committed, is not connected with present things and is consequently soon forgotten. Every fact that is presented in geography should be coupled with something familiar, and if any fact cannot be, it should be left until it can
oranges come from, let us say, Cali

they be raised there when they are not here? This leads to the climate of California and the things that are adapted to that climate. Then the question naturally arises why should it be warm all the year in some countries when it is not so here? This will lead to mathematical geography and we shall have to explain about the shape and movements of the earth and about oceans, currents, winds, and everything that can be understood.

History is classed with the memory studies and needs the same care as geography to keep it from becoming a task without present meaning and forgotten almost as fast as it is learned. Yet there is no more interesting study to children if it is presented in a form suitable to their understanding. True stories of real people whose pictures can be shown, like Washington, Lincoln, and Franklin, will be full of interest as will the discoveries, inventions, and writings, with something of the lives of those concerned. The progress of civilization from primeval days to the present, comparing the industries and the ways and means of doing things in the past with the same in the present, is ever a fascinating study and is closely connected with other phases of history.

Aside from the text-books, there is literature abounding in information that is both entertaining and profitable, books, magazines, newspapers. A well selected juvenile library is so valuable for children and so easily obtained that the school which does not supply itself with one is criminally negligent. There are books,

and plenty of them and very cheap, that are adapted to the several grades from the first upward and should be read by the children; there are still others that the teacher should read for his own enlightenment and for the enrichment of his knowledge that his mind may be like a never failing fountain and not like a dried up well.

Lastly, there is the whole world of nature just at our doors. There is no more interesting study and none better adapted to the development of growing minds than the study of nature, animate and inanimate. Many teachers are afraid to even make an attempt to give lessons from nature, because they know so little about it themselves. Like the parents previously referred to, they have lived in the midst of birds and flowers and insects without even learning the names of more than a few of them; they therefore do not feel competent to give instruction. Definite courses should be mapped out, text books furnished, and instruction required by law in all schools; until such is done this subject is likely to be neglected.

The Law of Memory.—There is one great law of memory that underlies all others and that is the law of *association*. No event ever happens by itself, apart from all other events. All the happenings of our lives are connected and inter-connected so that they are like a network every part of which is joined to every other part directly or remotely. Any one of a hundred different objects will call up some past event, and if there were no connecting link between it and the pres-

ent it could not be called up. There is no way of recalling any past experience except by being reminded of it by something that is in the mind now and that is or has been associated with it.

There are so many different ways of associating events one with another that they cannot all be mentioned here. We shall need to consider a few of the more important ones because they may be used as aids in fixing things that we wish to remember. Although we can control them to a certain extent and make use of them, they are not man-made but are a part of the general order of things; for this reason they are often called the *secondary laws.*

First in order is the *law of time.* Things that happen at the same time, or about the same time, are associated in the mind, and when one is recalled others are recalled with it. Thus, supposing there was a wedding in the family and a meteor should fall in a nearby field causing a great commotion. Every one present could never thereafter be reminded of the one event without recalling the other, although they were in no way related except in the matter of time. In fact, this link would be so strong that no witness of the double event could ever hear of a wedding without thinking of the meteor, or of a meteor without thinking of the wedding.

Great events are landmarks to the memory by which we locate a number of smaller happenings. A great storm, an unusual rise of the river, a political upheaval,

a death or birth in the family, a trip to Europe,—anything that in itself cannot be forgotten helps to keep a multitude of minor matters from being lost or misplaced. It is well to have these landmarks and to make them serve us in as many things as we wish to remember.

The Importance of Sequence.—When things happen consecutively they are remembered on that account. We can often recall an event by what happened just before or just after it. Some persons are apt at arranging things in the order of their sequence, and when they wish to recall a matter they will think what came first, what second, and so on until they come to the place of the thing sought when lo, it pops into the mind, simply because its hiding place was found.

The Law of Similarity.—Next to the law of time comes that of *similarity*. Objects that resemble each other in sight, sound, touch, taste, or smell, naturally group themselves in the mind and when one is present the other is recalled. The mind is quick to note these resemblances and the memory is often refreshed by them. We catch a glimpse of a passing stranger and are reminded of a friend we have not seen or scarcely thought of for years perhaps, and the recollection often brings with it a train of other matters that are good to think about. Suppose the person recalled by the stranger was a former schoolmate in some distant institution; we recall other schoolmates, teachers, the grounds and the buildings, the lessons we learned, the lectures we heard, the pleasant times we had, our defeats, our

triumphs, our joys; our life seems brighter and better because of the reminiscence, all brought about by a glimpse of a strange face.

It should be kept in mind that past events do not re-present themselves without a cause, something must bring them up. When we ask ourselves, "what made me think of that?" it is a recognition of this fact. The points of similarity in objects that otherwise differ greatly are sometimes so subtle that it is often difficult to locate them, nevertheless they are there. Something, we can scarcely tell what, reminds us of something else and we proceed to revivify the matter thus brought to the attention and make whatever use of it we choose. It is a valuable power and should be cultivated. The teacher may from time to time suggest a subject and inquire of the class what ideas are associated with it. Gradually they will learn to consciously associate more firmly related ideas.

This law of similarity extends to ideas; we recall former thoughts by the similarity of one expressed in our presence, and by comparing the two we get more comprehensive ideas.

The Law of Contrast.—Certain things are associated in the mind because of their differences. The incongruity of opposite qualities in objects of the same class gives us momentary pleasure, as to see a dwarf beside a giant, a very tall man with a very short wife, or *vice versa*. When we see some striking characteristic in man or object it often recalls the opposite extreme in

something we have previously known, and we enjoy making the contrast.

The Law of Classification.—Things that belong in the same classification are associated in the mind and are most easily recalled by that association. If anyone who had seen Jumbo should hear of a very large elephant he would at once recall the time when he had experienced the pleasure of looking upon that famous animal. We classify objects according to their leading characteristics, putting those that have the same qualities in about the same degree together. In this way we make a mental class of great statesmen, great generals, poets and men and things of every sort; if one of the class is before the mind, the others are thought of; if Milton's name should be mentioned, one would think of Homer and Virgil and any others who in his opinion belonged in the class with Milton. Many things are remembered in this way and many more might be if more people were expert classifiers. To classify in this way a large number of people and things, requires the acquisition of knowledge and the power to compare the merits of one with the merits of another and to judge in what class each belongs. Here again, the teacher may assist the students by naming individuals, animals, or objects and asking the pupils to classify them according to the varieties with which they are familiar.

The Law of Special Interest.—To have a special interest in certain things is a great aid to memory for the reason that we pay closer and more prolonged at-

tention to them. We acquire knowledge most rapidly when we are deeply interested, and we retain it in the same proportion. When one has chosen a certain line of study because of his liking for it, he goes into it with spirit and energy, he takes in details, he studies proportions, he investigates sidelights, he views it from different points of advantage, he keeps at it until it is stamped and impressed upon his mind in such a way that he cannot forget it.

It seems unnecessary to furnish illustrations of this important principle; it is so plain and obvious, so easily discovered for oneself, it can be used in such a multitude of ways that no one can plead ignorance of it. Yet many people, perhaps the majority, never have any special interest worthy of the name. They go through life dabbling at this and that, and never settle down to an abiding interest in some special line of activity with a determination to master it. This special interest is often seen in children in the way of making collections. This should be encouraged and directed until something definite and worth while has been accomplished. The value of a real live interest in one's occupation is shown by the following illustration: Two men start out in the same occupation, let us say farming; one determines to master the subject so far as lies in his power, the other is content to plod along, trusting mainly to luck. In a few years the first is a shining light in the community, is looked up to as an authority and as a man of intelligence, is bright, happy and pros-

perous and is well-informed on a thousand things outside of his calling. His study of farming has made him alert for other things, and his education and mental training have gone on almost as rapidly as though he were in college. He is delighted with his occupation finding it increasingly interesting and profitable. The other barely makes a living, looks upon his work as drudgery, and blames his lack of success upon poor soil, unfavorable weather, ravages of insects, or the prevalence of weeds. He is unhappy and embittered towards the world, and his opinions, if he has any, are merely smiled at as of little consequence.

Is it possible that the mere matter of taking interest could result in so wide a difference in two young men of otherwise equal ability and opportunity? There is not the least doubt of it. It has been demonstrated thousands of times. Either way it is taken, the result is practically inevitable.

But if one must follow a certain calling and has no interest in it, what can he do about it? Can the feeling be acquired? As a rule, interest in a subject is not a gift of the gods laid down at the feet of favored individuals; it is a matter of training and determination. Any subject that has complications is interesting if we will set ourselves to study it. As its mysteries begin to unfold it becomes more and more interesting, more and more fruitful of research until, by and by, we shall need no other incentive than the satisfaction derived from its investigation.

The Law of Repetition.—Perhaps the simplest of all rules for remembering is to repeat a thing over and over again until it is fixed in the mind, for a time at least. It is in this way declamations, quotations, memory gems, and the like are committed to memory. It is what the children call "learning by heart." Repetition is to be commended in many instances. Whenever a first impression fails to fix a matter that is desirable to retain, repetition must be resorted to. It is the natural thing to do; the mind takes pleasure in going over many things again and again until the details are mastered and all points securely fixed in their respective places.

There is danger in too much repetition from the fact that students will fall into the habit of reading carelessly with the idea that they will have another chance at it. It is better in getting lessons to teach pupils to go over them once with great care, with no expectation and no opportunity of repeating. Most of our reading in adult life can only be done once, and the habit of doing it so thoroughly that no second reading is necessary will be very valuable. If a second reading is allowed, it should not be for the mere sake of repeating but with some distinct purpose in view different from that in the first instance. This will create interest and give substance for study that will be more beneficial than mere memorizing, and at the same time it will be more likely to stick.

The Law of Arbitrary Association.—This means that

we may arrange matters that we wish to remember in any way that will suit our own convenience. Much data can be associated with important events connected with our own lives, and we can as well make use of great events in the lives of our friends. If we say a certain matter occurred so many days prior to, or so many days after, some event that cannot well be forgotten, it will be an aid to the memory. National events can be treated in this manner. Historical dates give trouble to many students of history. The time of a few great events should be firmly fixed and less important matters clustered about them. Almost any systematic arrangement is better than none. Most people remember the number of days in the months by the little rhyme beginning, "Thirty days hath September." Years ago parts of the geography were chanted and thus fixed in the memory for life.

The Law of Feeling.—Emotion has a great deal to do with remembering. Many of the most lasting impressions are those that were caused by events which were accompanied by deep feelings. The most common of these feelings are joy, surprise, fear or alarm, sympathy, pathos, religious fervor, pity, love, hate, disgust, indignation, grief, sorrow. Speakers often take advantage of this psychological feature to make their points stick by illustrating them with stories that appeal to the emotions. A good story has a two-fold use in this connection, it secures the attention and plays upon the feelings, sympathy, pity, humor, indignation,

whatever the speaker desires, and if the story is closely enough connected with the "point" to be made, the desired result is effected.

Children's feelings are easily aroused and it is right to secure their attention and deepen impressions by appealing to them. It is essential however to exercise care and judgment that it be not overdone and that appeal be made only to the better class of emotions. Those of joy, affection, reverence, may be called into action frequently; sympathy, pity, surprise, occasionally. It is seldom safe to work upon fear or hate; these should be avoided rather than called into action.

Physical and Mental Condition.—The same law that holds in the cultivation of every other power is applicable to memory, that is, body and mind must be in good condition to achieve the best results. The principle of a sound mind in a sound body is old but it is far from being worn out; instead of losing its significance it is coming into wider recognition and more diligent practice.

For the cultivation of any mental faculty, it is not only necessary that the mind should be free from depression caused by physical infirmity but, as previously stated, it must be free from worry, fright, anxiety, and from any and all diverting causes. No lasting impression can be made when the mind is preoccupied in any way or from any cause. It must be free to give attention, to investigate, to consider, to reflect. Whenever physical and mental conditions are not right for

learning, it is the first duty of the teacher to take steps to make them right.

Recapitulation.—For the purpose of better comprehension, let us sum up the suggestions made for the cultivation of the memory. We find they are as follows:

1. The memory should not be forced.

2. The secret of remembering is interest and attention.

3. The materials for the cultivation of the memory at the command of the teacher are the text-books including pictures, maps, charts, etc.; literature, and the world of nature and art about us.

4. The laws of memory are as follows:
   1. The great underlying law of association.
   2. The secondary laws, including:
      (1) Time
      (2) Similarity
      (3) Contrast
      (4) Classification
      (5) Special interest
      (6) Repetition
      (7) Arbitrary association
      (8) Feeling

5. The physical and mental condition of the individual should be duly taken into account.

CHAPTER XIV

IMAGINATION

Imagination is the faculty that enables the mind to construct images of things that are not present to the senses (see definition in Part I). There are two kinds of images. The first are those that are before the mind when we recall anything of which we have previously been conscious, as the faces of our friends who are absent, the church we last attended, or a picture or a book that we have recently seen; these are memory images. The other kind consists in mental pictures of things that have not been presented to the senses but are the creations of the fancy, such as the mental picture of heaven whatever it may be, of a friend we have never seen, of a house we are proposing to build, of how things will be in twenty or fifty or one hundred years from now; these are the kind referred to when we speak of the products of the imagination.

A memory image is a more or less correct reproduction of what we have previously seen, heard, felt, tasted, smelled, or thought. When we recall what honey tastes like we have a mental image of that taste; when we recall the fragrance of a rose we have an image of its odor; we have an image of the feel of velvet, of

the temperature of ice, of the sound of a violin. There is no original thinking required for these images, they simply appear whenever the object that produced them is recalled to the mind.

To produce original images requires mental effort, sometimes so little that it is scarcely noticeable, at other times calling forth all the power of thought at our command. All the progress of the world is due in large measure to this power of the mind to create forms that otherwise have no existence. The mind cannot create new material, it can only conceive new forms, new ideas, new ways of doing things. From this it is plain that the gift of the imagination is a great one.

The imagination begins its development very early in life. Memory images probably come first—a child has an image of its mother's face and voice. The power of imagery, distinct from memory, is seen in its simpler forms in the play of children; a little girl imagines her doll is sick and wants to administer medicine, or it is naughty and must be punished; the small boy has his stick horses which he puts through all the maneuvers he has learned from his elders in the management of real horses, and in scores of other ways the imagination is manifest in the young.

Its Practical Uses.—It would be impossible to enumerate all the everyday uses in which the imagination serves mankind; it plays its part in every walk of life. A workman will take a rough piece of wood and make an ax handle that is almost the exact image of the type

he carries in his mind. If he were asked to make one different from any he had ever seen, and were given the specifications, he would form an image of the kind desired and make it according to that image. A bright housewife will think of a score of conveniences and improvements that would never occur to one devoid of imagination. An employee who can improvise a tool when one is wanting, or can think of a way to mend a broken shaft, is much more valuable than one who can only do what he has seen done.

The farmer will find no factor more productive than an active, practical imagination. It will tell him what to do with his fields, how to enrich his soil, the kind of crops and stock that will be most profitable. The mechanic can never become a master workman without it; the clerk cannot rise unless he can see a thousand things with his mind that his eyes do not take in. Speakers, writers, actors, inventors, all need vivid imaginations.

It will occur to every thinking person that some have this gift in far greater degree than others. It appears to be very unevenly distributed and to be the cause, more than any other faculty, of its possessor rising into prominence, or, lacking it, remaining in obscurity. It may be that this great divergence, which is so noticeable, is due more to training than to natural endowment. It is a part of the mind that requires a great deal of material for its growth and many homes are barren of the kind of food required. Another reason that

doubtless accounts for much mediocrity, lies in the fact that the imagination has never been in good repute in the minds of many otherwise excellent people. They cherish the idea that it is impractical, foolish, dangerous, and try to squelch any indications they see of it in their children. Ignorance of the real nature of one of God's most gracious gifts is the only excuse that can be offered for such wickedness.

Just how much anyone owes to environment and how much to heredity cannot be determined, but we can see all about us, in the lives of the people we know, the effect of the former. Everything we see and hear and experience leaves its impress upon our minds, becomes the subject of our thoughts and our expressions, and very largely determines the boundary lines of our activities. A child, in particular, is bound to think in terms of his surroundings, the things that make up his life; he has no other material. The larger and more diversified one's environment the more spontaneous, free and untrammeled will be one's thoughts and imaginations, the more is one likely to discover the particular sphere in which his soul finds the greatest freedom and delight.

Better surroundings can hardly be conceived than that afforded by country life in a good neighborhood, that is, one that is provided with schools and churches, and with literary and social advantages. Life on the farm when it is rightly proportioned between play, between muscular toil

diversion, is the ideal life. It accounts for the oft quoted fact that so many of the leaders in the world's work were brought up on the farm. With all nature in constant evidence, with the great diversity of interests afforded, farming as carried on in America is the one occupation freest from the degenerating influences of in-breeding. The farmer's son has every opportunity to see and to study other callings and is free to choose any he may prefer, and his training on the farm is the best foundation he could have for it. On the other hand, there are so many attractions about farming that many who were not so brought up become enamored of it and the farm itself offers them the best chance for a long and happy life.

Now, heredity is most likely to find the encouragement it needs, and to come into its own, where the environment is free and untrammeled as above described. One's hereditary tendencies are not confined to one's immediate parents, but may hark back to grandparents or great grandparents or even farther. The larger the scope for one's imagination the more likely is one to find his peculiar bent, if he has one; on the farm also there is opportunity for observation and time for reflection; hence, from it come teachers, preachers, poets, artists, statesmen, and leaders in every calling.

But some of the conditions named above are too often wanting in country life, namely, schools, churches, social and literary advantages. Thousands of boys ar[illegible]p in the country with their æsthetic

and social instincts starved rather than cultivated, with their mental and spiritual longings quenched instead of developed. It is not for lack of mental endowment but because the world of nature around them is a closed book, they cannot read it, the social life is either wanting or of a kind that is detrimental, while books, pictures, music, the things that enlighten, refine and arouse the ambitions are not provided.

Extraordinary Cases.—Some one may say these things are not essential and cite in proof of their contention the lives of such men as Patrick Henry, Henry Clay, and Abraham Lincoln who were shut off in their environment from these very things—that genius will give an account of itself no matter what the environment. The answer is that these men were the product of peculiar conditions that no longer prevail. Patrick Henry, the fox-hunting youth of Virginia, grew up in the soul-stirring period preceding the American Revolution, his freedom-loving spirit burned in indignation at oppression of any sort. His fame as a hunter brought him into frequent contact with many of the brightest minds of the day, and the great topic of discussion was the tyranny of George III and the oppression of the colonies. In the depths of the forests his meditations were undisturbed, while the works of God about him gave him the clear vision of the rights of man in general and of the condition of the colonists in particular. His was just the environment to produce the kind of man needed for leadership, whose

clear vision could drive away the mists of doubt in men's minds.

Henry Clay, "the Mill boy of the Slashes," was brought up among the Cavaliers who settled in the rich blue-grass lands of Kentucky, a people of intelligence, culture and high spirit, who believed in the schools and churches and liberty of conscience, were intensely patriotic and prone to take a hand in the politics of the time. It was a time when oratory was the principal medium of enlightenment; and here environment, coupled with the inherited genius and the towering ambition of the subject, brought forth the Great Pacificator.

Abraham Lincoln, the rail splitter, a child of the wilderness, had a good mother, and after her death a sympathetic step-mother, a few of the best books the world afforded, and the titanic struggle against poverty and hardship which his great soul needed for its full development. He had the social life incident to the clearing up of a new, rich country, of keeping a country store and post-office, the stimulation of a river trip to New Orleans and seeing there the oppression of a race at a time when his youthful, free-trained soul was most impressible. Thereafter he had the powerful impetus of his heaven-registered vow to "hit slavery hard." He had the training of the Black Hawk war, and the varied and extended experience of an itinerant country lawyer. He acquired his ability to debate where conventionalism counted for little, while knowledge of the

subject, ready wit, power of retort, counted for everything. All these and much more, united with the most marvelous combination of mind and heart this country has known, produced the great war president.

The combination of circumstances that produced these men was peculiar to a new country and to strange and rare crises and are not to be counted on in this or any other age; and even if men of such remarkable genius could afford to dispense with the customary materials of education it does not follow that the great mass of mankind can do so. Genius seldom reveals itself in youth, and if it did it would not be safe to run the chances of neglect, lest it develop into a Jesse James instead of an Abraham Lincoln.

The Cultivation of the Imagination

There are three factors that have an important part in the cultivation of the imagination, play, work, and school. To these a fourth might be added, viz., social life. It need not concern us which of these has the greatest part to perform, they are all of sufficient weight to merit our careful consideration.

Play comes first in the point of time and affords the greatest opportunity for the spontaneous activity of the mind and body and the widest scope for originality of thought and action. To bring about these desirable conditions play should be arranged for, both in the home and at school, so that it will not be interfered with by unfavorable weather and not be delayed or

postponed for work or other duties. Time, place, materials, and methods should all be provided for with the same care and attention that is given to study and to work.

As stated in a former chapter the materials for play need not be costly; plain, simple, home-made things are the best, but care should be taken that there be no lack either in quantity or quality. Ordinarily children are not well supplied with means of amusement. They are idle, restless, and inclined to fall into mischief simply because they have exhausted their sources of interesting occupation. They are scolded, punished, made cross, irritable and perhaps vicious when a proper attention to their wants would have produced a very different and most desirable result.

Boys, and girls too, should be furnished with such simple tools as age and skill permit them to use. The jack-knife will do very well for a beginning and will serve many a useful purpose, but it should be followed in good time with hammer and saw and these with still others as they are needed. The constructive imagination will be greatly benefited by the ownership of these tools. A child will think, plan, imagine, and experiment for days together in the construction of a bridge, a mill, a trap, or a kite. All his mental powers are brought to bear upon it. Hand, eye, and brain are being co-ordinated, each requiring skill in itself and learning to do team work with the others. The habit of industry, the love of work is being formed while

the rewards of labor become apparent in the things achieved.

Games played in groups or crowds are likewise beneficial in the cultivation of the imagination. Every child admires certain traits which he sees exemplified in those older or further advanced than himself, such as strength, skill, courage, endurance. He cultivates these traits and sees himself winning laurels and receiving the plaudits of admiring crowds. He will practice for days, weeks, and even years to bring himself to the standard he has set; and as one is achieved new and more difficult tasks will be set. He will keep striving and achieving until he has exhausted the possibilities for himself in this kind of life, when new ambitions will claim his attention and he will turn to them with the same energy and determination that characterized his earlier efforts.

Work as an Aid in the Cultivation of the Imagination

Almost any kind of work divested of imagination becomes the veriest drudgery; clothed with this power it may rise to a seventh heaven of delight. The man who has no imagination is a plodder, always at the foot of the procession, never seeing anything but realities in the things around him. To him a day's work is a day's work, a dollar is a dollar; eat, drink, work, sleep,—there is nothing else in life. On the other hand the ability to let the imagination soar to the dizziest heights yet

keeping it within the bounds of reason and of practicability makes an immortal missionary of Livingston, a world renowned explorer of Stanley, a new-world discoverer of Columbus, a powerful preacher of John Wesley, a masterful poet of the plowman Robert Burns, a military genius and founder of empires of an obscure Corsican lad. But why multiply examples? All the work of the world, of a progressive sort, is due to the power of vision possessed by those who have been the leaders in thought and action.

Children are particularly fond of using imagination in their work. Henry is not cutting weeds, he is slaying giants; an especially obdurate specimen gets an extra whack accompanied with a "Take that for your tough old stem." The "tough old stem" lies low while the victor exults as though having triumphed in a personal conflict. Mary is not hemming an apron for kitchen drudgery, she is fashioning a sllken gown wherein she herself shall shine as the "belle of the ball." Tom Sawyer is not whitewashing his aunt's fence,—he is the rich contractor letting it out in sections to the highest bidder, having a care not to demand more than his eager visionaries can pay.

It is by this power of vision that work is glorified. It is this that marks the difference between the "Man With the Hoe" and the peasant girl listening to the "Song of the Lark;" the one is sodden, the other is enraptured. It was this same power of the imagination that enabled the peasant girl, Jeanne D'Arc, to see

herself leading the armies of France, bringing order out of chaos, winning victories and crowning the king at Rheims, all of which when brought to pass were simply her earlier visions materialized.

It is the right and should be the privilege of every growing boy and girl to have work. There is nothing so stimulating as work, it is the source of all achievement; but for children it should be varied. If they are kept at the same dull grind day in and day out, there will be no inspiration or joy in it. For the purpose of education at least, work should be chosen with a view of its fitness for the mind as well as for the physical powers. If this is done, children will enjoy it fully as much as they enjoy their play and it will prove perhaps quite as valuable to them from an educational standpoint.

What the School may do for the Imagination

School, like work, may be a place of monotony, dullness and daily grind, of hard tasks and tiresome requirements, a place disliked always and avoided whenever possible. "Where there is no vision the people perish" is a truth that applies to the schoolroom about as well as it applied to the Jewish nation in the day of the prophets.

If there is any person in the world who should be gifted with a lively imagination it is the school teacher. The "Three R's" require a vast amount of toil for their mastery in any case, but when reduced to mere drudgery the task is appalling. If the child is to take any de-

light in learning to read he must see visions that will make his mastery of the art a triumph. Father reads something aloud and mother is deeply interested; frequently some one reads while all the older members of the family listen; sometimes they find it very amusing and join in laughter, sometimes they are moved to tears, but always they are interested. Then what beautiful stories mother reads to us out of the big Bible where the pictures are! Teacher, too, reads us stories of wonderful people and of children and animals and birds,—it must be delightful to be able to read. When this state of mind has been reached (and the desire should always be implanted before the lessons are begun), the path of learning becomes smooth and easy.

It is just as important that the lessons themselves should have something for the imagination to play upon. Almost any modern primer or first reader is a model in this respect. With great care the lessons have been made to touch child life at the most interesting points. Since we read by means of words, one might suppose that words are all we need in learning to read. It is not so. The child learns to know the words by means of delightful little stories and the stories are made more interesting by means of the pictures that accompany them. By far the greater part of reading is the ability to form correct and adequate images of the ideas for which the words stand and this ability should be acquired as rapidly as possible from the start; hence the

desirability of the stories and the pictures in the first lessons.

This power of forming images of the ideas in the reading matter should be cultivated with much care all through the grades. The study of all literature whether of science or art or history depends upon it. If we read a description of a flower or of a sunset, we must be able to form a mental picture of the one or the other, else the description will mean nothing to us. What benefit is it to read of a beautiful building; statue or painting unless we can fill in every detail with our own mental images? How shall we understand history unless we can see every event described as though it were taking place before our eyes? Not only must we be able to see all that is suggested by the words but we must be able to fill in with the imagination all that is omitted in the word picture. In fact the word picture will be the stronger if it leaves to the imagination sufficient to tax it to considerable effort.

The Same Power used in Learning Numbers

It is true that in the end we must have a knowledge of numbers in the abstract but it is equally true that we should be a long time acquiring that knowledge if we are compelled to gain it in that way. Some of us who were taught in the old way remember what a task it was to commit the multiplication table to memory. We really never could remember the combinations until we passed on to where they were exemplified in terms

of Henry and James and John and Susan in connection with pennies, marbles, tops, and apples. Even then the doses were usually too large for us and we were obliged to keep in communication with the table by means of a surreptitious thumb or finger.

How different it all is in these days. Children are no longer set the disagreeable task of learning the multiplication table but acquire their knowledge just as they need it by means of interesting experiments and charming examples, no time wasted, no tears, scoldings, threatenings, punishments, defeats,—it is the dawn of the child's millennium. In the olden days the life of the subject was taken out of it by tables, rules, and definitions that were barren of imaginary possibilities. No wonder the schools were not popular in those days and that only a few of the brightest minds were ever able to penetrate the dead shell with which learning was incrusted and become infected with the lively germs that were hidden within.

Every study in the curriculum will if given a chance afford exercise for the imagination, and this power in turn, growing by what it feeds upon, will help to master many intricacies and will keep learning from seeming what it really is not,—a dry and uninteresting thing.

The Value of Certain Kinds of Literature in the Cultivation of the Imagination

The question as to whether or not literature that is based upon imagination is safe for the minds and morals

of children has long been a vexed one and is still held in doubt by many people. There is no denying that children take vast delight in fairy stories and in fables; but this fact was scarcely favorable to their use in the olden days when Satan was supposed to be at the root of everything that was really delightful.

As to the value of such literature there is not in these days so much doubt; but as to the manner of its use there is still diversity of opinion. Shall children be permitted to regale themselves with it, and be allowed and even encouraged to believe in its literal truthfulness? Up to a comparatively recent date all the world believed in spirits, goblins, spooks, witches, and ghosts. Since children must in their development pass through all the evolutionary stages of the race, should they not have their period of fairies and giants? The Hebrews had their Samson and their David and Goliath, the Greeks had their Hercules accomplishing his twelve tasks, the Anglo-Saxons had their Beowulf slaying the great fiend Grendel, and even our own immediate ancestors had their St. George and the Dragon. Not the children only, but the grown-ups of these races believed the wondrous tales; and shall not the children of to-day have their Jack the Giant Killer and their Cinderella and be permitted to believe in them, to be thrilled, inspired and led on to supreme effort in imitation of their admirable virtues? Will it do the little ones irreparable harm to believe in the Big Bear, the Little Bear, and the Middle-sized Bear? Will their

morals and perhaps their eternal salvation be in jeopardy if they have the utmost faith in dear old Santa Claus? Or must this blissful realm of childhood be ruthlessly invaded and destroyed for the sake of the literal exactitude of a material and unbelieving age?

The chief objection perhaps to this childish belief lies in the supposed shock that comes to the mind when it discovers, as it must sooner or later, that these stories are not literally true, that the characters that have so wrought upon the feelings as to arouse the deepest admiration and respect are merely the figments of the imagination. Will all the delights of Fairyland be a sufficient recompense for the loss of that perfect faith that a child has in its elders when he learns that he has been deceived, that the very persons who should have preserved him from wrong beliefs, led him into them and are now admitted that they knew all the time that he was being deceived?

Such a shock would be disastrous enough if it should really happen, but the fact is it seldom does, certainly only in those cases when the children's inquiries have been answered by the positive assertion that there is a Santa Claus and that he really brings the gifts. Most parents are wise enough to treat Santa as the spirit of Christmas and let the children draw their own conclusions as to his reality or nonreality.

It is difficult to draw hard and fast lines and say here lies safety on the one side and here lies danger on the other. It will probably not lessen their enjoyment

but be a sufficient safeguard to their credulity if they are told, for example, that a "fable is a story in which birds and other animals are supposed to talk, although they never do so." The childish imagination will leap to the appeal of the story about as well in the one case as in the other. The great stories that have survived the ravages of time come down to us bearing no comment as to whether they are literally or only spiritually true. It may be a disappointment to us to learn that William Tell is merely a fictitious character, but yet that knowledge cannot strip the story of its beauty or lessen its moral value. One may have read the parables of the Prodigal Son and the Good Samaritan with absolute belief in their literal reality, and he may then be brought to the opinion that they are products of the imagination used as illustrations of profound principles, and yet regard them with no less reverence or look upon their author with no less faith than before.

The one thing that will be insisted upon here is that children should not be deprived of imaginative literature and that in sufficient quantity to meet all reasonable demands. Such literature should be chosen with the same care that would characterize the selection of other types. Only that which is standard or approved by the best authorities should be admitted. Neither this nor any other one type of reading matter should receive more than its fair share of attention. A healthful variety should always be provided.

Social Life a Strong Factor in Developing Imagination

It is doubtful if there is any phase of life that has more to do with the growth of the imagination than has the exercise of the social instincts. This is especially true after the age of twelve to fourteen years has been reached. The average boy or girl does a great deal of mental picturing as to the part he or she shall play in society both in the immediate future and in the years to come. The part actually played at the present may have little to do with the character of these mental pictures. If for any reason one is handicapped in his actual experiences he is apt to construct a set of conditions where no such handicap exists.

As a rule, parents and teachers are not taken into the confidence of the children in this particular kind of imagining. The incongruity of these mental pictures is almost certain to provoke laughter and often ridicule which the sensitive nature of the young will not bear, and restraint is practiced. It would be vastly better if the elders would refrain from anything savoring of ridicule but would rather encourage complete confidence in bringing all such imaginings to light. Then they would have an opportunity to guide the young minds in their aspirations and set them right in many a matter where their inexperience is leading them astray.

There is little danger that too much attention will be paid to the cultivation of this important faculty. So

far the fault has all been in the opposite direction. When we reflect what wonderful achievements are wrought by the imagination and how little data we have for gauging the possibilities of the undeveloped powers of a child we can see how necessary it is that each one should have every opportunity for the cultivation of those powers so that the very zenith of possibility may be reached.

CHAPTER XV

The Thinking Power

Thinking is the highest power bestowed upon mortals. Upon it depends all our progress in social life, in government, and in religion. In order to think we do not need the object of our reflections before us; we may call upon memory and imagination to supply the materials, pass them in review before us, compare them with past experiences and come to a conclusion.

If a friend presents an idea to us proposing a certain line of conduct which we cannot at the moment fathom, we may say we will consider it and decide later. This is because we cannot at once summon a sufficient number of past experiences and in the light of them judge wisely as to the probable outcome of new combinations. We reflect that a certain thing or state of things produced certain results in the past; here are similar conditions; the result will therefore be about the same. This is the course of reasoning the world over, and though it seems very simple and easy there are multitudes of complexities and the task is often exceedingly difficult.

We can see how memory is a prime aid to thought because without it we cannot call up for review our

past experiences and what became of them. Imagination is just as necessary, for it not only presents to us in pictures the past but enables us to see new combinations and the results they are likely to bring.

The power to think does not manifest itself so early in life as those we have been considering. Sensation, observation, perception, memory and imagination must in the nature of things precede it. Neither does it mature as early as the others. When the power to memorize is at its height the thinking power is yet in the early stages of its growth. This is because experience must supply the data for thought, and youth lacks experience.

Yet a child is not without the power to reason. When the little one turns his head at a familiar sound and, not catching sight, turns in the other direction it is an indication of thought. When he discovers that crying brings attention he reasons, unconsciously, of course, in this fashion: "Before when I cried I got what I wanted: if I cry now I will get what I want; therefore I will cry." The child sees a light and tries to grasp it; if he succeeds it burns him. The next time he will avoid it. This is his reasoning: "The light hurt me when I touched it; this is a light, therefore it will hurt me if I touch it; I will not touch it."

Observe that there are three parts to this reasoning: the first part is called the major premise; the second, the minor premise; the third part is called the conclusion. Deciding upon a course of action with respect to the

conclusion is not a part of the reasoning but the result of it.

There are two principal chances of reaching wrong conclusions. The most likely chance lies in the major premise. The child thinks that because the nurse has always come at his call she will always do so. But the nurse decides that his crying has become a mere whim to secure her attention and does not come. The child finds his reasoning at fault, cannot understand it and grows very angry. The trouble lies in the fact that his major premise was not thoroughly established. He will now have to revise it something after this fashion: "Crying may or may not bring the nurse; it is or it is not worth trying."

It will take many years of experience to overcome the fault of relying on poorly established major premises. The great majority of people never do overcome it entirely. It is otherwise known as generalizing without having examined a sufficient number of individual cases. It is also called jumping at conclusions. We see a thing happening in a certain way two or three times and jump at the conclusion that it will always happen that way. If we should discover three merchants cheating and knew nothing of other merchants we might conclude that all merchants cheat. The next time we dealt with one, we should probably reason in this way: "So far as my knowledge goes all merchants cheat; this man is a merchant, therefore he will cheat me if he can." When we find on several occasions

that our judgment is wrong our major premises go through a series of revisions, the first of which is that not all merchants are dishonest but most of them are: finally we say merchants are just like other men: some are honest while others are perfectly reliable. Thus experience helps us in our reasoning. Intelligent thinking, however, might have saved us from going wrong in the first instance. It would be better to reason thus: "So far as my knowledge goes all merchants are dishonest. I see no reason for this however, and as I know but three it would not be fair to judge the whole class by them."

The second chance to go astray is in the minor premise. Suppose we have established the major premise to a reasonable certainty that wood will burn. We see an object and we say this is wood therefore it will burn. Upon investigating we find the object will not burn. The question now is to find where the fault lies. Either it is not true that wood will always burn or else this is not wood. One or the other is inevitable. If it is perfectly certain that wood will always burn then we may be just as certain that this object no matter how much it resembles it in other respects, is not wood. In this matter of identity we are just as likely to be deceived in thinking a thing is not what it is as we are in thinking it is what it is not. This brings us to the law of identity.

The same thing or quality is always the same thing or quality no matter in what form it may appear.

This is important to remember, as those who think

themselves wise in detecting are prone to be deceived. The "gold brick scheme" has been worked in scores of different ways yet it frequently happens that shrewd business men are caught by it, even those who are sure they would recognize it in any form.

The first element in thinking is comparison—the ability to see differences and likenesses in the objects presented to our senses. When we find two or more objects are alike in important particulars, we put them in the same group; other objects essentially different from these but resembling each other in certain points, we put by themselves: this is called classification. We may now make a study of each group looking for differences, and make new divisions remembering that each new group comes under the class from which it was taken. We then proceed to name our classes and sub-classes. We may now go on examining object after object, placing each one where it belongs.

For illustration, suppose we should make a study of the animals that we see around us. Our first aim should be to find some important difference that would enable us to put them in two classes. This may require much careful searching. So far as our observation extended we might decide that all animals had either two or four feet, and make our main classes accordingly. Soon we should discover that some animals had more than four feet while some had none at all; we should then be compelled to discard our classification and look for some other distinction.

Eventually we should discover that some animals have backbones and others have not; and readily deciding, no matter how far our observation may extend, that we shall never find an animal but what either has or has not a backbone we might properly make that our main classification. In fact it is the one that has been adopted by scholars the world over.

We may now formulate a second law of thought, namely: *In respect to any particular that the mind can conceive a thing either is or is not.*

An object is either black or not black, white or not white. It might be neither black nor white but this would not affect the law.

We may now proceed with our study of animals, placing each one in the class to which it belongs by simply observing that it has or has not a backbone. Science has named these two divisions vertebrates and invertebrates. The next step is to subdivide these two main classes. Here we shall meet the same difficulty as before and it may require a great deal of searching. We must find an important difference that will hold good under any and all conditions. Suppose we begin with vertebrates. We might say some are large and others small, and make that the basis. But here our law of thought comes in. When we have adopted a standard of size we shall find many that are neither large nor small, therefore we cannot make that a basis. After much hard thinking and comparing one quality with another, we should discover that some vertebrates

suckle their young while others do not. This conforms to the law above stated and is again the division that scientists have adopted.

Thus we may go on as long as we live comparing, separating, collecting, analyzing, classifying, and naming. The field is wide, the world of knowledge still in its youth, and every step gives pleasure. The man who extends his knowledge further than his fellows becomes famous and every new discovery adds to his renown. He may also become rich if he will, but his main delight will be in the search for and acquisition of knowledge.

We have spoken of the study of animals but knowledge cannot make headway in one line alone. If we would understand animal life we must also understand plant life, for animals depend upon plants for their food. Plants in their turn depend upon minerals while heat, light, and air are necessary to all. A complete investigation of any one thing would lead us into all the realms of knowledge in the universe. Added to the infinite variety of objects is the fact that nothing remains as we find it. There is constant change going on in everything and these changes must be studied. There is life and death, regeneration and degeneration, development and decay. There is no danger of exhausting the field of knowledge. Sir Isaac Newton was a very wise man yet he compared himself to a child playing on the beach, selecting a pebble here and there brighter than the others around it, while the great ocean of truth lay unexplored before him.

Unclassified knowledge has little usable value. A mass of facts or materials may be valuable to the collector because of the time and labor spent in collecting them but until they are assorted and put in order they are little better than rubbish. Collecting, analyzing, and classifying become then a large part of one's education, and no better field can be found than that which is all about us, namely the animal, plant, and mineral kingdoms.

Before making a special study of any one of these kingdoms it is best to have a wide general acquaintance with all of them. When children first enter school they know the names and some of the characteristics of a vast number of objects. They have reasonably correct ideas, although they cannot define them, of classification so that they can readily tell to what kingdom an object belongs. An attempt to classify very closely in their earlier years would not be wise. Youth is chiefly concerned in gathering a wealth of general ideas so that as the mind matures it may have an abundance of material for thought.

How We Acquire General Ideas or Concepts.—We learned in a previous chapter that when an object is presented to one or more of the senses and the mind takes notice of it, it is called perception and that the complete act is a particular idea known as a percept. The forming of percepts is the first step toward the concept or general idea. We may perceive an object and not be able to determine what it is. This brings us to the second step which is *comparison.*

When the mind takes knowledge of an object the first question is, what is it? If the answer is not forthcoming the next question immediately follows, what is it like? In either case the mind at once proceeds to call up by memory other objects for comparison. For example, a certain odor is perceived; we say, mentally perhaps, "What is that? It smells like an orange." Here we have called to mind a previous impression and recognize this as similar. If we are not entirely satisfied we may seek out the object and verify our impression by other senses as touch, sight, and taste. If the object is entirely new to us, that is, if we never had any knowledge of an orange before, we proceed to test it by all the senses, comparing it with the things we know. It is something like an apple in shape and size; it is also pleasant to the smell and to the taste; but it is not an apple because so far as our knowledge extends all apples have a smooth surface. However, since it has some of the qualities of an apple it may be a fruit. Its color is yellow; but color, that is any particular color, is not an essential quality to fruit. We further discover that it has a covering, a juicy pulp, an acid or sweet taste, and without further hesitation we classify it as a fruit; when we have named it and examined enough different specimens to give us a good general idea of what oranges are, our concept, for the time being, at least, is complete.

Let us now examine this concept more closely to see exactly how it was formed. The first and second steps have been sufficiently explained. The third step was

taken when we were compelled to take away color from our general idea of fruit. This process of taking away qualities not common or necessary to the class is called *abstraction.*

When we found that the object possessed all the general qualities contained in our conception of fruit we at once put it in that class. Thus *classification* is the fourth step. The fifth and last step was taken when we named the object an orange. This is called *denomination.*

It is to be noted that our concepts are subject to change as our investigations extend. Our concept of orange while complete was not necessarily perfect. We observed that the orange was yellow, and that quality formed a part of the concept. If we ever find a red, white, or black orange we shall be compelled to abstract the quality yellow from the concept. Thus we see that a concept is not an image of a particular object but a general idea of a class of objects and must contain only the qualities common to every member of the class so far as our knowledge extends. A complete concept can be obtained only when every member of the class has been examined.

When a child has known but one dog his concept goes no farther than that. If the one of his experience is a shepherd and the next one he meets is a pug, he will at once recognize it by generalization as a dog, but his concept will undergo a number of changes to correspond with the different qualities he observes. The next one

will require still further modifications, and there is no telling when, if ever, his concept will be complete.

In the light of these explanations the value of a wide range of experience is readily seen. The concepts of a child are so imperfect that his reasoning is of little value to any but himself. His love of generalizing leads him into many errors but as a rule they are not serious. When he calls a furry glove a "kitty" he knows it is not a kitten; he is simply classifying it to the best of his knowledge. If you should offer him the glove when he called for the kitten, he would quickly convince you that he was not to be deceived. When such errors are real they are best corrected by extending his observation except where danger is involved. He might classify a poisonous substance as food and proceed to act upon his judgment. In such cases there is no doubt about the course to pursue.

In childhood and youth perception is ever on the alert and memory is strong to retain impressions while reasoning is difficult. In after life perception is not so sharp nor memory so reliable while reasoning becomes a second nature. Middle-aged and old people reason upon everything and are always drawing conclusions many of which are wrong because of lack of knowledge. This gives us the key to education; youth is the time to gather, classify, and store away knowledge, maturity is the time to use it.

Children should be taught to observe closely so that their perceptions shall be accurate. Oral and written

descriptions and drawing are great helps to accurate perception. Children should also be given much practice in comparing objects and making a list of differences and likenesses. Ask an untrained child the difference between a dog and a cat and he will name only a few particulars, while one who has been trained to observe closely and compare sharply will readily name a score or more. Many people cannot tell beef from mutton, cannot distinguish one color from another, cannot remember faces, and this is not because their powers of mind are lacking but from want of training.

Two objects may be compared by writing down all the qualities of each in separate columns; write in a third column the qualities that are common to both and in a fourth those that are not common to both. This will show at a glance in what respects they are alike and in what they differ. In this way compare a potato and an apple, a flower and a weed, a horse and a cow, a boy and a man, and so on. It will be astonishing how quickly the mind will learn to detect and name peculiarities.

Such a procedure will materially aid the child in forming accurate concepts. For instance a careful comparison of fruits and vegetables will give clearer concepts of each. Likewise of plants and animals, of birds and reptiles, of land and water, etc.

Seeing relations between objects apparently dissimilar is a most valuable acquirement that comes by long practice and deep thought. None but a thinker

could see the relation between a swaying chandelier and an instrument to measure time; between a falling apple and the sweep of the heavenly bodies; the failing sight of age and a bit of glass. The successful man is the one who can see relations where others cannot.

Children may be taught to see relations by easy stages. They can see the relation between idleness and want; between industry and plenty; between the cold of winter and the wool on the sheep's back; between scarcity in one part of the world and means of transportation; between the raw material and the finished product. By numerous illustrations the child should early be taught to see the relation of ignorance to want and crime; of education to enlightenment and prosperity and righteous living; of the petty wrongdoer to the criminal, and so on.

Reading with a proper amount of time for meditation is an excellent aid to thought, in fact there is none greater. It extends our knowledge and widens our acquaintance. It keeps us in touch with the thoughts and actions of thousands of people of whom we should otherwise be in ignorance. By reading we make ourselves the heir to all the wisdom of past ages. It furnishes us with an abundance of material for thought. It enables us to profit by the experiences of those whom we never saw, to enjoy the bright sayings of the wise, to take warning from the evil ways of the wicked. In short it affords us the privilege of living in the whole civilized world instead of in our own little corner.

CHAPTER XVI

THE FEELINGS

Every mental act from the merest sensation to the highest type of thinking is accompanied by feeling. One defines feeling as the agreeable or disagreeable side of every mental act or state; another describes it as the interesting side of all mental activity. It is coincident with consciousness; in fact consciousness could not exist without it, or if it could it would be without attraction or desirability.

Feeling in its lowest or most animal terms is mere sensation, as hunger, cold, pain, or physical comfort; in its highest terms it is expressed in wonder, awe, adoration; between these two extremes occur all the experiences that man is capable of having.

For the purpose of study from the standpoint of the teacher, the Feelings may be divided into three groups, viz. 1. Sensuous feelings, or those that are strictly or mainly physical in their nature; 2. Intellectual, those that accompany the acquisition of knowledge for its own sake and reflection thereupon; 3. Associated feelings, the emotions as they are popularly understood, as love, fear, hate, etc.

Feelings, as suggested above, have been defined by

some as the agreeable or disagreeable side of every mental act. This is true so far as the quality of feelings is concerned, at least all feelings are either agreeable or *not* agreeable, and we will allow the extremes to go as far in either direction as the sensibilities of our natures will permit; but such a definition does not go far enough since it does not cover the real reason for the existence of many of our feelings. Physical pain is not a pleasant feeling and yet its value is so great that without it we should be in constant danger of physical destruction. Hunger is not an agreeable sensation yet without it animals would neglect to keep themselves alive. It is safe to say that all feelings are useful and necessary either to life itself or to our ultimate happiness.

Sensuous Feelings

The first knowledge of this world acquired by any individual comes through feeling and is at first and for a time vague and indefinite. If an infant's finger should be crushed he would not be able to assign the pain occasioned thereby to any particular part of the body not having yet realized himself as having limbs or parts. Let us now observe how this knowledge of one's self is acquired.

The Quality of Feelings.—The attribute that enables us to recognize one kind of feeling from another, or one sensation from another, is known as quality. If all feelings were alike we should remain as helpless as the

new-born infant, we should never be able to identify any. Each sense organ as the eye, the ear, the nose, has its own peculiar qualities of feeling not attributable to any other organ. Each spot on the surface of the body has qualities distinct from every other spot, else we should not be able to locate it when touched. This provision is necessary to our welfare. If we could not tell by the quality of the pain in a finger whether it belonged to the right or the left hand we should be likely to make the discovery through other means too late to avoid serious injury.

Some parts of the body are much more sensitive and consequently more quickly and easily located than others. The fingers are more sensitive to touch than the toes, the palms of the hands than the back of the hands, the face than the back of the neck. Those parts that are most exposed to danger or subject to constant use are, as a rule, the most sensitive. The qualities of the feelings of many of our internal organs are so little known to us that we cannot identify them. We may suffer pain as the result of some internal injury and yet not be able to identify the organ which is responsible.

Quality of Feeling in the Sense Organs.—Each of the sense organs, as before stated, has its own distinct qualities of sensation but some far more than others. This great difference may be due, in part at least, to the difference in the source of the sensations. The eye is sensitive to light carried by vibrations of ether, the vi-

brations breaking upon the retina at the rate of many millions per second. The ear is sensitive to vibrations of air that strike the tympanum at the rate of a few hundreds or a few thousands per second. It is easy to see that there may be a great difference between the two, but why one should result in sight and the other in sound we cannot tell. The organs of touch respond to the vibrations of matter, and here again the distinction is obvious, but why it should be just what it is is beyond us. The sense of smell is due to the impact of molecules of matter upon the olfactory nerve, while the sense of taste is similarly due to the contact of molecules with the taste buds, though with this difference that in the latter case the molecules must be soluble. As one would expect from their sources, the qualities of the last named senses are much more alike than any of the others and are in fact not always discernible the one from the other.

The Effect of Quantity upon Sensuous Feelings.— Perhaps the most important feature of quantity is its relation to the agreeable or disagreeable side of feelings. Of the various stimuli that are agreeable, the degree of pleasure is frequently in direct proportion to the amount involved. This is true within certain limits only. An amount of light that one can merely grope about in is painful to the eyes, a little more is pleasurable, and up to the point of abundance the increase of pleasure practically keeps pace with the increase of the amount of the stimulus. Beyond the point of abundance pain-

fulness sets in and steadily increases, up to the last point of endurance. Pain likewise increases with the amount of the stimulus up to a certain point above which the sense organs are mercifully dulled and any increase in the quantity of the stimulus only tends to deaden the pain. This analogy of pain with pleasure does not hold good on the descending scale to the point that pain is converted into pleasure as pleasure is converted into pain. One can conceive of torture increasing up to a point where the nerves would refuse to respond further and any increase would only serve to deaden the pain and make it more endurable, but one cannot conceive of that pain turning into pleasure.

This principle, or perhaps it might better be called this general impression, that the amount of pleasure is directly proportional to the quantity of the source of that pleasure is responsible for much of the striving of mankind after wealth and happiness, though the result when the desired quantity has been attained is often disappointing. When a boy receives his first dollar it affords him a vast amount of pleasure, and he thinks what wonderful happiness would be his if he had a hundred dollars, not doubting but that his pleasure would be increased accordingly. Experience, however, abundantly proves that such is not the case. Enjoyment is of such a character that one's greed for it usually far outruns his capacity.

It is the duty of those who instruct the young to point out this divergence between appetite, or desire,

and its gratification. A reasonable amount of the good things of life is infinitely better than an over-supply. An over-abundance clogs the appetite and defeats the very purpose for which it was acquired. This is the reason that temperance in all things is always more fruitful of enjoyment than over-indulgence.

The Usefulness of Sensuous Feelings.—This phase has often been overlooked in discussion of the feelings though its importance cannot be questioned. There is no doubt but that every feeling implanted in man has now or has had its useful and even its necessary qualities. We have seen that this is true of pain, hunger, thirst, and the like, and we may be sure that it is equally true of fear, terror, embarrassment, and similar feelings that are anything but pleasurable in their experiencing. That they were more essential to existence in a savage or primitive state than in a highly civilized age is obvious, but that fear, for instance, is a healthy deterrent from many dangers, especially in childhood and youth, is just as evident.

Here again, it is the duty of the instructor to point out the danger of going beyond reasonable limitations. A wholesome fear is natural, right, and desirable. It has played an important part in the achievements of the race. But its control and subjection to reason is fully as important as the control of the appetites above alluded to. Excessive fear is physically, mentally, and morally deleterious to one's well-being. Senseless fear inevitably leads to cowardice. If there is a tendency

to either condition it should be combated with courage. Any one in a state of abject fear loses the noble virtues that have been acquired by many generations of training, is incapable of mental or moral effort, and sinks in a moment to the lowest depths of degradation.

Embarrassment and bashfulness are the signs of modesty which is a most desirable virtue. In limited quantities they are beneficial, as they prevent certain types of forwardness and boldness that are unbecoming in the young; but indulged to excess, they become unmitigated evils as they prevent any advancement whatever and condemn their victims to perpetual obscurity and ignorance. In all cases where the feelings are concerned, temperance, control, and reason are the watchwords that lead to safety and to the highest achievements.

The Effect of Attention upon Sensuous Feelings.—It is a well-known fact in the practical world that before an impression can be made upon the mind by any external stimulus the attention must be gained. As to the amount of stimulus required for this purpose much depends upon the state of mind, the bodily condition, and the amount and kind of other business that the subject happens to be engaged in. If a person is very angry he is not likely to listen to an appeal for charity; if he is very hot or very cold he finds it difficult to give attention to a sermon. Salesmen will not attempt to sell a customer a bill of goods when he is tired, fretted, or hungry. They also know better than to interrupt

when other important business transactions are in hand.

The power to give or to withhold attention is the key to the cultivation, or the repression and control, of feelings of all kinds. Many people are tempted to give more attention than is meet to the gratification of appetite. Those that yield to this temptation become gluttons or voluptuaries. They lose their taste for simple or plain things and pander to unnatural cravings.

Children need to be taught not to give too much attention to physical discomfort, such as is caused by a slight excess of heat or cold, and not to give full rein to expressions of pain in case of bodily injury. In fact if one will give attention to means of relief he will immediately find the pain less acute.

There was in ancient Greece a school of philosophers called Stoics, who steadfastly trained themselves to endure pain without showing the least sign of suffering, likewise never to give any expressions of joy when experiencing pleasure. From the name of this school is derived our word "stoicism," meaning the habit of enduring pain without flinching. A reasonable display of stoicism is admirable and if applied to the endurance of pain only, may be wholly desirable; but its application to pleasure very properly did not commend itself to mankind. The legitimate pleasures of life, taken as they come, are not too many, nor are they likely to be too keenly enjoyed. It is only when pleasure is sought as an end in life rather than as a means to

lighten the burdens of occupation that it becomes detrimental.

Intellectual Feelings.—Under this head may be classed those feelings that are not mainly sensuous but are yet impersonal in their nature, such as the desire for knowledge, the contemplation of the beautiful, and the delight taken in that which is practical or useful.

The desire for knowledge comes early in life and is retained well on into old age. The means for the gratification of this desire should be furnished about as rapidly as the demand for it will justify. The eagerness of children for knowledge is shown by their eternal questioning, when not repressed, and by their tireless investigations of every object within reach. Until they have learned to read they have only two means of acquiring knowledge, first by being told and second by discovering for themselves. Hence the great importance of giving heed to all their questionings and to supplying them with an abundance of materials for investigations; but perhaps enough has been said about this elsewhere.

The love of the beautiful should likewise be cultivated from its inception, and its indulgence in nature at least may be freely permitted. The intellectual feelings differ from the sensuous in that they are much less likely to be indulged in to excess or to lead to injury. The only common exception to this general rule is the love for artificial beauty as expressed in fine clothes and personal adornments. This kind of vanity unless carried

to an extreme is usually looked upon as more foolish than wicked.

Love of the beautiful as represented in the highest forms of art, sculpture, painting, music, architecture, the drama, is much the same as the love of the beautiful in nature, and the cultivated mind finds a high degree of pleasure in its contemplation. To cultivate a taste for art in its best forms should be a part of the education of every individual. All schools should be equipped with the best representations of works of art that can be obtained, and these should be explained from time to time both as to their origin and their meaning. If, after having been liberally taught concerning the leading works of art, one can visit the great galleries of the world and see the originals the sacrifice of time and expense will be amply repaid.

The pleasure derived from the practical may be less keen but is scarcely less satisfying than is the love of the beautiful. Deep satisfaction is likely to be experienced from the construction of almost any kind of practical contrivance and this satisfaction is found apart from any money value that may or may not attach thereto. A boy takes vast delight in fashioning a top out of a spool. A little girl is equally pleased when she constructs a hat for her doll, and it would be a dull grown-up who would not take some pride in turning out a creditable piece of work even though it were nothing more remarkable than a drinking trough. The highest form, perhaps, of intellectual feeling manifests

itself in the desire to produce something of real worth in the line of the practical, the beautiful, the sentimental, or the instructive. This desire in its highest form becomes a passion that overtops every consideration in life. To it we are indebted for many of the finest examples of painting, sculpture, architecture, and music. The motive for such production is neither a desire for fame nor for pecuniary gain, though both of these may result incidentally; it lies rather in the laudable desire to create something that shall be lasting and that shall be held in esteem for its intrinsic worth.

Another fine example of what may grow out of intellectual feeling is found in modern science. The desire to discover truth and to add to the world's store of knowledge grows into a powerful incentive to labor as is evidenced by the fact that there are no more persistent or determined toilers than the scientists. Like the artists these men pay but little attention to financial profits. The discoverer of anæsthesia conferred a priceless boon upon mankind, but was not concerned when his discovery failed to bring wealth with it. Most of the great discoveries in astronomy, chemistry, medicine, and in fact all lines of science have been of this unselfish kind, they have been sought and found to satisfy the thirst for knowledge.

Associated Feelings

These are the feelings that have to do with our fellow men and with the Deity, and are therefore of a personal

nature. They are what are popularly known as the emotions. They differ from those that have just been described as intellectual in that they are less due to abstract thought and more to impulse and to social environment. It requires patient investigation and much time for calm and quiet thinking to make advancement along scientific lines, but these factors are not so much required for the arousement or the exercise of admiration, love, hate, or even revenge. These and others of their kind are often engendered in a flash, appearing suddenly in sufficient power to take complete possession of the person involved. If they are of a harmful nature, tending to injustice or injury, calm thinking and reasoning is their best antidote; if they are right and beneficial, reflection may temper their violence but will serve to establish their hold and insure them an abiding place.

Personal feelings may be divided into three classes, namely: social, moral, and religious. The line of demarcation is not always distinct but for the most part the grouping is sufficiently clear to make it helpful in our study.

Social Feelings.—Man like many other animals is gregarious by nature. Frequent contact with his fellows is necessary both to his happiness and to the development of his powers. Without it there could be no emulation or friendly rivalry, the two leading incentives to achievement. Also, without it there would be no envy, jealousy, hatred, murder. Society is re-

sponsible for all the evils of humanity as well as for all the good, and the higher the degree of civilization the more complicated and entangled becomes the web of social unity and consequently the sharper and fiercer grows the battle between good and evil.

The leading emotions that are responsible for the social fabric in all its extensions and ramifications are, 1. Family ties, the love of parents for their offspring, the dependence of the offspring upon their parents and later their sense of obligation to them, and the feeling of kinship between blood relations. 2. The feelings of pleasure and satisfaction derived from friendship with those who are not immediate kinsfolk. This group which is numerous finds its outlet in the various functions of "society," receptions, banquets, entertainments, fairs and what not. 3. The desire to transact business with one's fellows, to trade, to barter, to get gain, to extend one's operations in all directions as far as possible. 4. The passion to bear rule, to have a share in the making and executing of the laws, to occupy the most prominent places, to enjoy the praise and plaudits of those less exalted. 5. The feeling of patriotism. This includes love of home, of community, of state and nation, respect for those in authority, pride in the achievements of one's fellow countrymen, and a willingness to sacrifice one's personal interests for the general good. As these are all of high importance to the welfare of the body politic it becomes a part of the teacher's business to have a clear understanding of

them both in thought and in practice. Hence it is well to consider them more in detail.

The Family Life.—It is agreed by all who make a study of economic conditions that a good, strong, wholesome family life and government, believed in and practiced generally throughout the country, is the foundation of all government and is the chief bulwark of society. Whatever therefore affects the family life of the nation for its weal or woe is of vital importance to the nation itself.

The first essential towards good citizenship, then, is to impress upon children the duties they owe to parents: love, respect, and obedience to parental authority. Filial piety is to a certain extent natural and spontaneous, but none the less it needs the most careful nurturing in both the home and the school. There are many loose ideas concerning the amount and kind of control parents should exercise over their children, and these ideas are promulgated by persons who have a very poor conception of what *training* really is. They mistake harshness for proper attention, and neglect for gentleness.

Many parents whose souls revolted at the harsh punishments of a past generation would be surprised and confounded if confronted with the truth that their gross neglect to train their children to obedience and to reverence authority is infinitely more cruel than the harshness of their ancestors. It should be kept in mind that the *fact* of training is more important than the

method of training. If any parent or teacher finds himself so constituted that he must use either gentle means or no means at all, and if he also discovers that the gentle means are not sufficient to enforce his teachings, he should give up the idea of parenthood or of teaching, as the worst evils are likely to result both to the children themselves and to society.

The sense of obligation to parents should be most carefully nurtured in children, and the teacher has the vantage point for this rather than the parents as his advocacy could not be attributed to personal motives while that of the parents might. Any disrespectful allusion to parents should not go unnoticed, but whether any such are caught or not, the proper instruction should not fail of being given. Both in history and literature there are many fine examples of filial respect and devotion and these should be used from time to time through all the grades.

The feeling of brotherly kindness is likewise one to be cherished. In certain rural communities this feeling becomes too narrow, confining itself to the members of one's own immediate family and looking upon all others as outsiders toward whom there are no obligations of helpfulness. The obligations of kinship doubtless come first, but brotherly kindness should by no means be so limited. Those persons are most Christlike whose ready sympathies extend to all men of whatsoever race or religion yet without losing any of the tenderness and helpfulness due to kinsfolk and neighbors.

Friendship Feelings.—Next to the ties of family and of blood the holiest bond among mortals is that of personal friendship. For one man to say of another "he is my friend," is to speak the last word of intimacy and helpfulness, and such a claim is recognized everywhere as sacred. To come to the highest fruition it should be between persons of similar tastes and conditions and it must have no commercial value, must not be traded, bartered or presumed upon; it must be wholly unselfish. Moreover, outside of family ties, a close personal friendship is permissible only between persons of the same sex.

The finest example of personal friendship in history or literature is that between David and Jonathan in which the latter comes very near to exemplifying the highest conceivable type of nobility of character. Perhaps the next best known example is the friendship of Damon and Pythias; but there are many other well authenticated cases in history that are beautiful in themselves and possess a high value as examples to be used by the teacher.

In the encouragement of personal friendships the same caution should be observed as in brotherly kindness, namely, to guard against exclusiveness. If one has a special friend for whom he would sacrifice everything, even to life itself, that fact should not interfere with his having a host of other friends for whom he would sacrifice something and who would sacrifice something for him. This means that one should not

habitually withdraw himself from the society of the many for the sake of enjoying the exclusive companionship of one who is particularly dear.

Feelings that Lead to Business Relations.—The joy of transacting business with one's fellows is very keen in some individuals and is doubtless in greater or less degree universal. In rather rare instances the desire to trade for the sake of outwitting one's opponent and of obtaining possession of articles that appeal to one's cupidity becomes a consuming passion and leads to much that is deplorable. This trait may appear very early in life and if soon discovered should not be difficult to cure. If a boy is devoting his energies to trading with his fellows, those energies must be turned into other channels and some wholesome instruction given to offset any wrong impressions he may have acquired.

The principles of fair dealing, of looking out for the rights of the other fellow in the trade, of never deceiving a customer or palming off a bogus or an inferior article, are more attractive and more certainly remunerative in the long run than any of the forms of dishonesty. These principles should be taught in all schools with a vigor and with a persistence that will not only produce a lasting impression but will result in character that will stand the stress and the strain of actual practice in after years and through life.

The Passion for Ruling.—A limited number of people seem to be natural-born leaders. In school life they are

the persons that propose the games to be played and the rules that shall govern them. They appear to see at a glance what should be done and take a keen pleasure in doing it or telling others to do it and overseeing them. If an emergency arises they are quick to see what should be done; if trouble occurs they know how to avoid it or to remedy it.

The highest type of leadership is found in those who have what is called "initiative," the power to start things, to think of something new. There are many who can carry out plans already made but who cannot make them. Such make good assistants though they may be helpless when it comes to originating plans or movements. The great mass of human beings are wanting in leadership either of the higher type where initiative is in evidence, or of the inferior sort that can carry out plans that others make for them. They are willing to be led, and instinctively look to those who have the power to think and to command.

Every one should have an opportunity to cultivate whatever spirit of leadership there is in him and the public school is an excellent place for this cultivation. The playground is unsurpassed as a means for testing the qualities of boys and girls. Here conventionality is lacking and every one may put his powers to the test. Play offers an outlet for budding genius of almost any sort and there is no place where freedom of thought and expression is more untrammeled. The boy or girl who fails to get his or her share of bringing up on the play-

ground misses one of the most valuable factors that can be supplied in training for life.

But the school room should have its part also in this important work. The principles of government should be thoroughly taught and as many of them put into practice as the routine of school will permit. When our schools are based upon a broader plan than they now are, when work in the shop and in the field shall have the attention that their importance in child-training justifies, then there will be a much better opportunity for boys and girls to exercise any talents they may have for legislating and bearing rule. A case in point is the George Junior Republic, an institution where boys and girls between the ages of fourteen and twenty-one both make and administer all rules for conduct, electing officers from their own number by ballot. In this admirable institution every one must earn his own living and at the same time contribute to the fund which procures him his schooling.

If young people everywhere could have a similar opportunity to learn the practice as well as the theory of government and early in life learn the value of honesty and uprightness in public matters, we should have less occasion for the muckraker in literature and the grafter in politics. We are just finding out that in a republic the art of government should be a part of every one's education, that the time to acquire it is in youth and the way by actual practice.

Patriotic Feelings.—Patriotism is always classed among

the highest and noblest virtues. It is considered to be the bounden duty of every man to be loyal to his country, to contribute of his substance to her needs, to stand up for her laws and customs, to promote her welfare by act and deed, and to defend her when called upon even to the sacrifice of life itself. The extreme opposite of patriotism is shown when a person betrays his country, turns against it, joins its enemies or gives them aid or comfort. Such a one is "branded" as a "traitor," is looked upon with the deepest execration, and is visited with the severest punishment that the laws provide.

Real patriotism means more than the common slack practice of the virtue would lead one to suppose. A considerable number of people regard themselves as patriotic yet shirk their duties as citizens. A loyal subject should serve his country in whatever capacity he may be called upon, whether in contributing of his means to its support or in rendering personal service in some office of trust. Men are usually very ready to render the latter service when it offers inducement in the way of salary, position, and honor, but when it comes to paying taxes or the duties imposed by the officer of customs they are not so willing.

If the patriotism of every citizen were measured by his faithfulness in giving his rightful amount of property for taxation and otherwise performing every public duty devolving upon him, very many would be found wanting. Yet that it would be infinitely better for the

whole country if every one would bear his rightful share of her burdens no one can deny or doubt. The country is always seeking to discover a way whereby an equal distribution of taxes shall be assured, but up to the present we are far from having reached that desirable condition.

The teachers of the country have a great and enviable duty to perform in giving such instruction as will lay a broad and lasting foundation for a love of country that will cheerfully render every service that can be rightfully required. We need a patriotism that will take delight in promoting the public welfare but at the same time will brook not the least dishonesty in the handling of public funds; that will be more zealous for a high standard of purity in the transaction of the public business than for party victory at the polls; that in case of need will offer more, rather than strive to give less, than the law demands of money or service; that will rejoice in every triumph of right over wrong in public affairs whether at the moment it seems to be in the interest of "good business" or otherwise; in short, a patriotism that is unselfish and is active in all movements that have for their object the greatest good to the greatest number.

Patriotism is taught by song and story and by the celebration of national holidays; by paying tribute to the deeds of our heroes living and dead; by the exaltation of soldier, sailor or citizen who sacrifices himself upon his country's altar. No child should be allowed

to pass through school without having studied civil government and the history of his country, not so much for their enlightenment as for their influence upon character. And as previously suggested, actual practice should go hand in hand with whatever knowledge is instilled into the mind.

So many duties devolve upon the schools that some of them are pretty sure to be either slighted or wholly neglected, and from appearances patriotism does not receive the attention that it should; besides, many boys are not in school at the very time of life when such instruction would be most suitable. The need is so apparent that certain organizations have been effected outside of school life largely for the purpose of implanting a broader and more practical patriotism in the minds of boys. The Boy Scouts and the World Scouts are examples of these.

Moral Feelings.—Those that obviously come under this head are honesty, truthfulness, fairness, justice, frankness, honor, purity of character, and their opposites, cheating, lying, deceiving, gambling, oppression, and impurity of every kind and character. Generosity, kindness, neighborly helpfulness and their opposites have moral bearings but are perhaps more properly understood as social feelings. If, however, the term moral feelings embraces all that carry with them obligation to our fellow men these latter must be included.

The basis for instruction in this class of feelings lies in the formation of right ideals of citizenship, of man-

hood, and of womanhood. We must have high ideals, else we shall have nothing worthy at which to aim, and unless there is something definite for which to strive we shall get nowhere. Every one must have this ideal of what a statesman should be, a lawyer, a merchant, a farmer, a plain citizen, and these ideals should be of such a kind that everything they are and everything they do may be justified by the strictest rules of character and conduct.

Every one forms his ideals according to the standards that are set before him and according to the knowledge and wisdom he possesses. Too frequently in the homes the standards of honesty and truthfulness are not of a high order, and as a consequence no right ideals can be formed from them. In all such cases the schools must act as a corrective, and in place of low standards and wrong ideals set up those that are worthy. How can this be done?

Pupils of the grammar grades should have frequent opportunity for judging conduct and for expressing their approval or disapproval; and this conduct should emanate from those who are approximately their equals in age and advancement. It will not be well for a time at least for them to pass judgment upon the conduct of those who are beyond them in age or station. Some form of self government will afford the best opportunity for this work.

Religious Feelings.—One of the peculiarities that serve to distinguish man from the lower animals is his

tendency to religion. Man has been defined as a religious animal. The feeling that there is a Higher Power to whom man is indebted for his existence and to whom he is under obligation for life here and hereafter appears to be universal. Belief in the immortality of the soul is also well nigh universal. Upon these feelings and beliefs are founded the various religions of the world.

Perhaps the most basal of all is the feeling of adoration. Man instinctively desires to worship a Supreme Being. He has a feeling of helplessness amidst a world of mysteries and powers beyond his control, and consequently he recognizes the need of an alliance with the great Controller of all things, One who shall be able to protect and preserve him both in this life and in the life to come.

Man's idea of what God is and his relation to earthly creatures varies greatly from the vaguest notions of the savage to the most enlightened conceptions of the philosopher and scholar; and his manner of worshiping God and imploring his aid differ quite as decidedly as his conceptions of what God is. Out of these varying conceptions have grown the many forms of religion that are now known and practiced by the human race.

Since the feelings of awe, reverence, and wholesome fear are common to all races and religions, they may be and should be taught or encouraged in all schools. We stand in awe of the mystery of life, of death, of what becomes of the spirit of man, of the forces of nature, of the mighty power that moves the stars and guides

the planets in their course. Reverence for "the Hand that made us" is becoming in both old and young, and should be cultivated, while irreverence and scoffing at that which is Divine is rightly held in abhorrence by all sane minded people.

Beyond these primal virtues it may not be wise for the public schools to go. In our country every one is permitted to practice whatever form of religion he may choose (providing no cruel rites or indecent practices are introduced under the guise of religion), and may worship God in whatever way his conscience requires. As there are many different organizations representing the Christian religion, each one having its own cherished doctrines, the sacredness of which must be respected, and as all other religions are entitled to equal rights and privileges with the Christian religion, it therefore becomes necessary in the public schools to avoid all instruction that would be either for or against any particular form or system of religion.

While this is clearly obvious there could scarcely be any valid objections raised to the teaching of any particular faith where all the patrons of the school were agreed upon it and desired it, and in fact in many public schools some simple forms of the Christian religion are observed where a large majority are either actually or nominally of that faith. On the same terms the use of the Bible as a means of worship or of teaching religion is prohibited or permitted. Considered purely as literature it might be offered as an elective study

in the higher grades of the public schools, but could scarcely be required even then on account of the prejudice that would be likely to exist.

It is needless to say that all sects, systems and faiths may have their own schools and teach their doctrines to their heart's content so long as they do not interfere with or encroach upon the rights and duties of others. It is the policy of the country that all such schools shall be considered "private" and shall have no money for their support appropriated from public funds neither shall their owners and patrons be exempt from taxation for the support of the public schools.

All this is pertinent to the subject when we consider how great a part religious sentiment plays in the social and political as well as in the religious life of our country. It is necessary for the teacher to know the bounds and limitations of instruction so that he may not transgress them. That they are being constantly trespassed upon no one can deny; that they need to be guarded with the utmost diligence is equally beyond question.

Aside from the forms and ceremonies of religion there are certain practical teachings found in the Bible that no one can object to whatever his faith and that should be universally taught since by them some of the best emotions that flesh is heir to can be cultivated. How can brotherly kindness be better expressed than in that unequivocal commandment "Thou shalt love thy neighbor as thyself?" The dignity and grandeur of this simple statement make a deep impression upon

the mind while the value of the underlying principle to the human race is beyond cavil. Similarly great both in meaning and expression is that other law of kindness, known as the "Golden Rule": "Whatsoever ye would that men should do unto you, do ye even so unto them." Any religion that repudiates such teachings as these would not be worthy of respect in this enlightened age.

A Further Word About Feelings in General.—The tremendous influence of feeling upon human action is not sufficiently understood. Men think their actions are governed by reason when they are really impelled by feeling. We know how difficult it is to persuade a person to act according to reason when his feelings urge him to an opposite course; and we know equally well how necessary it is to arouse certain feelings in the minds of those whom we wish to influence. Again, we observe how smoothly things go and what rapid progress is made when desire and reason are in accord; but how different the case when they point in opposite directions.

Feelings as Incentives to Action.—Most of the work of the world that is known as "common labor" and is paid for by the day or by the week or by the piece is done from a feeling of necessity. The dread of hunger or cold or nakedness drives men to work. The fear of arrest and imprisonment deters the evilly inclined from violence and crime. Go a step higher up in the social scale and we see men driven to work, some by the desire for riches, others for influence, power, position.

The very highest deeds of daring or of sacrifice have their roots in feeling. Men will risk their lives in mortal combat to avoid the mere implication of suspicion upon their honor; they will face death upon the battlefield for the love of country; they will leave friends and home and native land and endure hardships unspeakable for "sweet religion's sake."

In spite of laws, of courts, of jails, of penitentiaries, of gallows or electric chairs, in spite of the disgrace that accompanies detection and the infamy of being branded criminals, men, for the sake of revenge, for paltry riches or for fleshly lust, will commit the most dastardly crimes against the property, the virtue, the lives of their fellow beings. In short as the Good are impelled to the noblest deeds of heroism by "right" feelings, so the Bad are led on into the worst acts of infamy by "wrong" feelings.

Seeing that these things are indisputably true, how important it is that feelings should have a place in the curriculum of instruction in all schools. All virtues, such as love, honor, chastity, are as their names imply, but right feelings, which expressed in action promote peace, good-will, and righteousness upon the earth; while vice consists in feelings gone astray, which, likewise expressing themselves in action bring about the disorder of society. Furthermore faith, courage, hope, and all the emotions that are holy tend to the promotion of health and happiness; while envy, fear, hate, despondency, and all the unholy passions inju-

riously affect the circulation of the blood, interfere with the secretion of the glands, and engender poisons in the system.

Right feelings are easily induced in the young, and these feelings should be given an opportunity to express themselves in action as often as possible so that they may early resolve themselves into habits of life; they should be encouraged by every form of precept and example that is known to, or can be contrived by, teachers and parents. Children should be fully instructed as to the evil effects that are certain to follow the indulgence of anger, hatred, revenge, and all evil passions. Not until all has been said that ought to be said against wrong and in favor of right, and all done that can be done to overcome evil with good, may the teacher be acquitted of responsibility in the conduct of his pupils not only while they are under his care but as long as they shall live. The penitentiaries would be less crowded and the sorrow of the world would be less extensive if all teachers were faithful to warn their pupils against vice and give them instruction and practice in virtue. The evil doings of the wicked are properly laid at the doors of parents and teachers while the good deeds of those who were trained into righteousness are placed to their lasting credit.

CHAPTER XVII

THE WILL

MINOR ACTIVITIES

It has long been customary to study the mind under three more or less distinctive phases of its functions, namely, Thought, Feeling and Will. The term "Thought" as thus presented includes all the so-called "faculties" of the mind, sensation, perception, memory, imagination, and thinking in its more technical sense; the meaning of the word "Feeling" has been defined in the preceding chapter and is understood here in its broadest sense; it remains to explain what is meant by "Will." Evidently, since the whole mind of man is included in these three terms, all mental or physical, or physico-mental activities that do not come under the first two must belong to the third.

Stated in this broad fashion, every act that requires mental or physical energy, whether that energy is consciously exerted or not, comes under the head of will. According to the common understanding of its meaning the term will is applied to those actions and inactions that are decided upon or chosen to be performed or not performed. For example, a person may decide to rise at a certain hour in the morning and the act follows

the decision; or he may decide that he will not rise at that hour and inaction results; the one is as much a case of "willing" as the other, also the latter is an "act" as well as the former. Such acts are called *voluntary* because having once been taken into consideration they can neither be performed nor inhibited without the consent and determination of the mind.

Now there are many activities of the body that are not of this type. Breathing is an example. Here is a physical activity that is carried on coördinately with life, and one that requires considerable energy, yet is not the result of deliberation or determination. It began and was well established long before consciousness appeared and therefore before choice could have anything to do with it. The pulsation of the heart, the circulation of the blood, the partaking of food, its digestion and assimilation, and many other operations of the body are involuntary, yet they are closely related and in many respects similar to voluntary acts; consequently they come under the head of Will.

The Divisions of the Minor Activities.—All acts that are of a physical rather than an intellectual nature are here classed as Minor Activities. These are subdivided into Reflex, Instinctive and Impulsive. All these are similar to each other and the lines between them cannot be sharply drawn, yet there are enough of each class that are quite distinct from the others to make their separate study profitable.

Reflex Actions.—When the end of a sensory nerve

has come in contact with a stimulus a report of the contact is flashed along the nerve to the nearest reflex center and is immediately flashed back along a motor nerve to the muscles that protect, control, or regulate the part affected by the stimulus, or if not to the part affected to some other part that coördinates with it. Thus, when we are walking in the dark and stub the right foot a message corresponding in vigor to the force of the blow is sent to the spinal cord and is reflected without loss along a motor nerve to the muscles of the left leg, causing that member to go into violent action resulting in a leap that saves the body from falling. In such a case the mind is conscious of the whole performance but only from the standpoint of a spectator; it had no part in the happenings. The whole thing was over before the mind had time to act.

All the organic functionings of the body are of the reflex type of actions. When the stomach is empty its muscles and glands are at rest, but when food enters they spring into activity and the operation of digestion is begun and carried on. Similarly the heart acts from the stimulus of blood, the lungs from air, and so in all the internal processes of the body there is an exciting cause and a corresponding reaction.

Reflex actions are of two kinds, organic and acquired. All the internal processes of the body from the beginning of growth to the period of decay belong to the former. These processes are multitudinous in number and have a tendency to act involuntarily

though some of them may be partially controlled or regulated by the will. Thus, we can temporarily regulate or modify the breathing, to a certain extent also the hours of sleeping and waking, the times for eating and drinking, etc.

It is well known to science, and the knowledge should be made universal, that the condition of the mind has much to do with the organic processes of the body. Grief, anger, bitterness of mind, disappointment, malice, despair, all emotions that are mentally unwholesome, are likewise physically unwholesome, and interfere with and derange the functions of the bodily organs; thus fear will make the mouth dry, cause the flesh to creep and the hair to "stand on end."

Acquired reflex actions are those that are learned, perhaps with the utmost care and attention and with long practice, as walking, running, leaping, the movements of the fingers in piano playing, and many others. The power man has of turning a great number of routine and necessary operations over to sub-conscious processes is an exceedingly valuable one. Were it not for this we should be constantly having to give our attention to mechanical operations of the body and thus have our minds diverted from important matters that really require attention and thought.

Instinctive Actions are those that are prompted from purely physiological conditions yet are gone about and carried on with as much care, attention, and skill as though they were wholly voluntary. Often they are

preceded by a mental state that anticipates the action for a considerable time. Instinct may be defined as a tendency to action implanted either by Nature from the beginning or by the custom of many preceding generations of ancestors. It is readily observable in plants. Who has not noticed that trees will grow much taller in a cove than will the same species on the upland? It is their instinct to seek the light that makes them stretch their tops so high. Every one who has had the care of flowers has remarked their tendency to turn toward the sun and follow it in its course.

Instinctive actions are most in evidence in the lower animals as they seem to be guided almost wholly by them. The tendency of young animals to seek their food, to recognize the calls of their kind, to hide or flee in time of danger are too well known to need more than passing mention. Each kind of bird or beast has its own peculiar set of instincts according to its manner of life. Most forms of life, either plant or animal, have three great objects for which to strive with a suitable set of instincts for each. These three objects are first, to secure a living, second to avoid danger and third, to reproduce their kind. The variety of instincts that cluster about these three objects furnish a vast number of highly interesting phenomena to the thoughtful observer.

Instinct is doubtless most nearly perfect in low orders of life. The worm lives its narrow prescribed life without gaining anything from experience or training. Com-

ing higher up, whether practice makes the bee any more expert in gathering honey is doubtful. Its services are probably as valuable the first week as the second or tenth. The cat is supposed to teach her kittens the art of mousing, and the play of puppies and young foxes appears to be a training for their adult life; but this training is merely supplemental to the instinct already existent. As for the instinct for avoiding danger, for self protection and defense, the ways and means provided by Nature are so many and so varied that they may scarcely be touched upon here. These contrivances and appliances, from the ink bag of the squid to the branching antlers of the noble stag, are among the wonders of creation.

The instinct for reproduction is the one that is common to all forms of life whether plant or animal and is the one great duty that every created thing owes to the world. Not every individual of every species of life is endowed with the means of taking a prominent part in the reproduction of its kind, nevertheless the means are usually abundant. Occasionally there are individual plants that are incapable of producing either pollen or seed but the exception is too infrequent to endanger the perpetuation of the race. Among bees and ants perpetuation is left to a very few males and females, the great body of the tribe being neuters. These do their part by supporting the kings and queens and in providing food and shelter for the young.

Human instincts while numerous are not so much

in evidence nor so easily traced as in the lower orders of life. The conventionalities of society and the higher reign of reason have put even the strongest instincts more or less in the background. For example the instinct to secure a living is so far beneath the crust of stern necessity on the one hand or of a never sleeping passion to acquire wealth on the other that we can scarcely be sure that it plays any part in man's commercial activities.

Mother love in many of the lower animals is very strong so long as the progeny requires the mother's care but appears practically to cease at the end of that period. It is doubtful if the mother brute even recognizes her child as hers for more than a few days or weeks after the end of the care-taking period. The human mother love lasts with little diminution through life and, while there may be just as much instinct in it in the beginning, there is so much to fear, to hope for, and to rely upon that her affection even at the start far outruns the bounds of instinct.

Similar to the above is the human instinct of self-preservation. There is no doubt but that the instinct is there and holds sway up to a certain point but just where it begins to be lost in the onrush of other motives it is difficult to tell. Man's actions are governed, even where life is concerned by love, hate, pride, revenge, fear and other emotions. It is quite likely that human instincts would quickly return to their original power if the higher motives of reason and society were taken away.

Instinctive actions are much more noticeable in children than in adults for the reason that they have not yet learned to reason, are not hampered by the conventionalities of society, and have not yet acquired habits that would seriously obstruct hereditary traits. Those most in evidence are anger, fear, affection, jealousy, imitation, and acquisitiveness. Laughter is partly reflex but is also instinctive. Play at the beginning and for several years thereafter is wholly instinctive. These are seen in varying degrees of prominence in different individuals but in normal children are certain to be present in some degree.

Impulsive Actions.—According to common usage the word Impulse means some vague or sudden feeling within that prompts to immediate outward action. An impulsive person is one who is prone to act without reflection or premeditation. To act upon impulse is the opposite of acting from deliberation. There are other and more intricate meanings used by many writers on psychology but the ordinary meaning will be the most profitable to consider here.

Taken in its common usage the idea is still very closely connected with instinctive action as the latter is urged on by some impelling force that is not the result of choice or deliberation. A bird in building its first nest probably has no definite idea of the end, yet it works with as much skill as though it had had previous training and experience and with as much precision as though it had definite knowledge of the ultimate purpose.

Moreover each individual is affected in the same way as every other individual of its class and race. This is instinct. Impulse properly so called is not so. There is not so much certainty in the stimulus and a much greater variety among individuals in the resulting action.

Types of Impulse.—When one unexpectedly hears a clap of thunder and glances about to ascertain the point, direction, and probable violence of any storm that thus threatens; when one hears a scream of pain or fright and dashes in its direction to render aid; when a person is overwrought and feels strongly like sinking down or screaming or flying from all responsibility, these are impulses. We may now examine each instance separately determining if we can its origin and manner of working.

In the case of the clap of thunder there is no previous preparation either physiological or mental. The body is in its usual state of health and vigor, the mind is engaged in attending to its ordinary duties when it is startled by the sudden roar which it instantly recognizes. The glancing for direction and other details is involuntary, there is no waiting to deliberate whether it were better to look first and make preparations afterwards or to make certain preparations first and look afterwards. Immediately following the glance the mind takes in the situation and assumes control and any succeeding actions are the result of more or less deliberation.

The second instance is similar to the first except that it contains a personal element, and the circumstances and conditions of this phase of the cry will greatly modify the effect upon the hearer. Thus if one were in a strange country where he knew no one and was without resources he would be affected and startled, but would probably do nothing; if he were in a crowd of his own countrymen and heard the cry and did not recognize the voice he would be aroused and would hasten to discover the cause and render assistance if needed; if he were in his own house and recognized the voice as that of his own child he would be struck as by a blow, his heart would almost stop beating, he would rush at once to the rescue. In each case after the first immediate impulse, whether acted upon or resisted, deliberative thought comes to take the place of impulse.

The third case differs from the other two in that the stimulus is from within rather than from without and a physiological condition is involved. The person concerned has become over-wearied or his nerves overwrought and his attention is brought to bear upon himself, and his suffering discovered to be so acute, he wants either to succumb or to run away from it. His natural instinct is for immediate relief.

These cases differ alike from instinct in that their causes lie in accidents and not in prearranged physiological or environmental conditions. The situations that brought on the tendency to act impulsively came on suddenly and were wholly unexpected, as even

in the third case where the stimulus was within; although the tenseness that brings the final crash is some time in gathering, its work of preparation is below the surface of consciousness, and its dawning upon consciousness comes almost with the same shock as in the other cases. For these reasons they cannot be classed as instincts.

They are not reflex since they are neither intra-organic nor the result of habit; and finally they are not deliberative since but one course of action was open in the way of responding to the stimulus. They are simply the result of an impelling force that, while great enough, offered but one outlet, hence the term "impulsive action."

Some psychologists classify the various actions that come under this head according to the mental power which is mainly involved. Thus some are due to sensation and are classed sensational, and similarly some are perceptional and some imaginative. To follow each of these up with illustrations and explanations would lead deeper into psychologic analysis than is designed in this work. They are merely mentioned here so that the learner may expect them in his further researches.

The Significance of the Minor Activities to the Teacher.— It is necessary for the teacher to study all actions that have any bearing upon mental or moral life; and these include all except those that are purely physiological and pertain solely to the mechanism of the body. All reflex actions that are acquired become reflex only

as they grow into habits, and habit forming is an exceedingly important part of one's education. We may now consider briefly the habit forming proclivities of each of these minor activities.

Some habits are short-lived because they have their origin in sources that are themselves temporary. Many that belong to infancy and childhood are of this nature and for this reason even though they may be undesirable give little anxiety to parent or nurse. The habit of putting everything in the mouth is useless and carries with it a considerable element of danger from dirt and germs and sharp instruments. It gradually passes away as the child learns what articles are food and what are not without the test of the mouth. Sucking the thumb becomes inveterate in some babies, but is abandoned in due time as the use of the hand is required in other things that are more essential. Habits like those of crying when hurt, of eating and sleeping at short intervals are outgrown as the need for them passes away; or if they show signs of lingering, a little attention on the part of the attendant will hasten their departure.

There are certain tendencies that should be averted as soon as they appear by having the cause removed and by giving positive instructions to the child to use his will power. Breathing through the mouth either when awake or asleep is one; giving way to anger, throwing himself down upon the floor and kicking and screaming is another. The last mentioned is the most serious because it might grow into a strong defect of

character. It may best be remedied by avoiding as much as possible the exciting cause and by never permitting the kicking and screaming to bring any aid or comfort. How to proceed in cases of mouth breathing has been treated in a previous chapter.

So far we have spoken only of habits that are temporary or that need to be suppressed. There are many more that should be encouraged. For example all acts of personal care, of cleanliness, neatness and regularity of life should be cultivated and attendance to them insisted upon until their performance becomes a fixed habit requiring only reflex conditions for their consummation. Many of the niceties of life that make for happiness and that go far toward putting the possessor into a desirable class of society may be easily acquired by young children if those who have them in charge will but take pains to give suitable instruction. Polite manners, forms of etiquette, cheerfulness of disposition are of this order.

Habits More Strictly Due to Instinct.—Instinct is sometimes called inherited memory and again it is termed hereditary habit. Whichever way it is regarded it forms in very many instances an excellent basis for building an exemplary character. The instinct for mating and love for off-spring lays the foundation for family life; likewise the instinct for fair play is accountable for much of our regard for justice. The well ordered life of a colony of ants, their divisions of labor, their provisions for cleanliness, for defense against

the inclemency of weather, their laying up of stores in time of plenty against a time of need, all these and many other marks of high intelligence Nature has bestowed upon these tiny creatures. If Nature has done so much for the ant may it not be so that much of man's boasted achievement is but a super-structure built upon a knowledge that was either bestowed or acquired ages ago and is what we know as instinct?

It is the duty of teachers to be on the lookout for good instincts and impulses and to build upon them. A character so formed will be enduring. We must find out how Nature does things and imitate her. All the great teachers of the world have recognized this and have acted upon it. In our super-structure we may go far from where we started, but we must start right. Instinct taught man to grind his food with his teeth. The greatest mills in the world that turn out thousands of barrels of flour and meal per day are but an extension of this principle. Instinct taught man to pull up grain, to rub the kernels out in his hands and blow the chaff away with his breath. From this idea has come the splendid reaper that cuts, threshes and winnows hundreds of bushels of golden grain in a day.

So education should keep stride with the commercial industries. Having gotten our start from nature we should not be content to follow the methods of our ancestors. They made progress and we should make greater. The methods of yesterday should but furnish inspiration for improved models for to-day. This is

true in the commercial world where success, distinction, and wealth await the man who can produce a better quality of goods with the same or less effort, or who can double the output without doubling the cost. Should it not be true where the product of his thought results in character and efficiency, in increased happiness and usefulness?

CHAPTER XVIII

THE WILL

MAJOR ACTIVITIES

The main word of distinction between these and the preceding activities is Deliberation. As to the classification of minor and major activities the former is more essential to physical life than the latter and is shared equally or to a greater extent by the lower animals. To the latter, to deliberative thought and voluntary action, is indebted all the progress of the world, its wonderful achievements in the arts and sciences, and still more its rich experiences in the realm of the mental and the spiritual.

The basis of voluntary action is Desire. We do things because we desire to do them, or we refrain from doing them because of an opposing desire. This is not true in a narrow sense. We voluntarily perform many acts that we would prefer to omit but they are acts that either contribute to some desired end or are necessary to the avoidance of something still more disagreeable. Thus a lad may walk several miles in a broiling sun, a thing he dislikes, for the pleasure of a half hour's swim in a cool pond. He may later invent any number of excuses, also disliked, for the sake of avoiding punishment.

The Nature of Desire.—We may define desire as a

longing for something that we know or imagine will contribute to our welfare, comfort, pleasure, or happiness. Desire goes out toward some object in the achievement of which it culminates. It is as varied and far reaching as the mind's capacity will permit. The objects of our desires may be near at hand, easily attained, quickly utilized and forgotten, or they may be years ahead, far away in place and doubtful of attainment. They may be worthy of our highest ambitions and efforts or they may be so unworthy as to degrade us in the estimation of all right minded people.

How Desires are Acquired and What Becomes of Them. —Before an object can arouse desire it must present one or more attractions and these may come through any or all of the senses. We may see a beautiful flower and go to considerable pains to secure it for the mere pleasure of possessing it and feasting our eyes upon it, or its perfume may attract us and we strive to secure it that we may enjoy its fragrance. Desire is bounded in large measure by the range of the senses. The mind cannot definitely crave anything that it knows nothing about. If we see little, hear little, taste little, we shall want little. As our horizon is enlarged so are our desires increased. On the other hand attractions once seen or heard may be kept alive for years by memory while imagination may carry us far beyond the bounds of sense and set the mind aflame with desire that can scarcely be controlled.

Desires gain in strength and influence by the amount

of attention bestowed upon them, that is by being dwelt upon. This gives us the key to their control. We can greatly increase almost any desire by constantly picturing the delight in its gratification, while contrariwise we can cause it to diminish by driving it out of our minds and giving attention to other things. Like most other rules there are exceptions to this. Many youthful desires are outgrown and there comes a time in old age when "desire shall fail." Also in many cases the gratification is disappointing causing the desire to diminish and fall away. However the safe course to follow in all wrongful desires is to withdraw the attention and fix the mind upon other things.

Conflicting Desires and Choice.—Our desires are so exceedingly numerous that a very large number of them cannot be gratified. Some eliminate themselves by being too remote in time or place or by being too difficult of attainment. Of those that remain we must make choice and here comes in the great factor in voluntary action, namely, Deliberation. This means that the mind sets itself to the task of investigating its desires, sorting them out, comparing them one with another, and finally selecting those that shall be indulged in or striven for. A person may have a number of desires at the same time but cannot possibly attend to all of them. He may desire to perform certain tasks that when performed will bring satisfaction or reward; or he may wish to write letters to his friends, or to go hunting or boating or fishing or visiting. He must

take these up one at a time and weigh the arguments for and against each one. Finally he comes to the conclusion that some certain one will give more pleasure or satisfaction than any of the others and accordingly choice is made of that one.

Two Alternatives in Choice.—It should be observed that there are always two ideas and only two in actual choosing: choice actually consists in deciding for or against a certain course of action. In the examples given above, the person concerned must decide to write to his friends or not to do so, to go hunting or not to go hunting, etc. Wherever there are conflicting desires no rational minded person can avoid making choice. When a number of objects like those suggested above present themselves he may decide not to perform any of them but in so doing he is choosing quite as definitely as though he had decided upon a certain one to the exclusion of all the others.

The Elements that Enter into Choice.—These are as various as the feelings themselves, in fact all desires are prompted by feelings, while all feelings when brought to fulfillment result in desire or in aversion which is the negative of desire. Since, as one author puts it, desire stands at the threshold of every voluntary action it will be well for us to consider which desires are worthy and which unworthy, how to cultivate the one kind and how to repress the other, in short how to arm ourselves with knowledge on the one hand and with the power of control on the other.

The Question of Self Control.—Every normal minded person who comes to the age of accountability is confronted with the great question of self management. How shall my life be regulated? Shall it be governed by the laws of reason, righteousness and religion, or shall there be no plan of regularity or system about it? Before taking any important step shall it be carefully deliberated upon and the end as clearly foreseen as it may be, or shall I be guided by impulse, pay heed to the pleasure of the moment only and let the future take care of itself? Shall I control circumstances and shape my destiny according to the best possibilities within me, or shall I be controlled by my environment, drift with the general current and take chances on the outcome?

Strange as it may seem the vast majority of people appear to have adopted the latter of each of these alternatives. They are not guiding their lives carefully and thoughtfully as a pilot would guide a ship through dangerous waters, but are simply letting their daily circumstances control or determine their daily actions. In fact it is not very strange that it should be so. Circumstances are very powerful agents, especially when they take the form, as they frequently do, of stern necessity. The call for food and clothing and shelter is an urgent call, and even though a man may have lofty inclinations and ambitions, if he is compelled for a considerable time to sacrifice them in order to obtain the necessities of life, they are pretty sure to grow weaker and weaker until the mind has become sodden and the

weary grind of life has robbed the soul of its aspirations.

What is the Remedy?—The first and best remedy is to avoid the situation just described, to escape the clutch of the bread and butter problem until one has gotten such a grasp upon himself that he shall be able to solve that problem and still have time and strength left for other matters. In fact this is largely what the schools are for, to give every child an opportunity to discover himself, to learn what his powers of mind and body are, to be given an insight into the great fields of usefulness wherein lie wealth of knowledge, extensive and helpful friendships, and ideas for reflection of which that other life ground down by poverty and hardship never even dreams. The State realizes that the schools must provide this revelation of self and this insight into the possibilities of life, hence our free schools and compulsory attendance laws. But the teachers must realize their responsibility in furnishing the right kind of instruction and inspiration else the provisions of the State shall be of no avail.

Agencies Outside of the Schools.—When a man has had aspirations to be more than a mere wage earner, a machine to grind out a meager living, has once settled down into that dull routine is there any chance of his extricating himself or being extricated by some friendly hand? If he has formed the habit of thinking, of comparing, contrasting, testing, weighing, his very condition may dawn upon him and awaken him to sufficient

efforts and sacrifices to enable him to rise to higher planes whereon he may get control of circumstances and follow plans of his own. If he has not acquired the thinking habit but is still capable of learning he may be rescued by some friend, relative, pastor or philanthropic worker. Even in such instances much depends upon the home conditions, the encouragement or lack of it that is to be found there. Aside from such hopeful cases as the above, which it is to be feared are not over abundant, there is not much chance of rescue for those who have been caught in this kind of semi-hopeless toil.

The Study Between Good and Evil.—This great problem comes for solution to all mankind regardless of wealth or position or any other consideration. It is possible that the human mind *might* have been so constructed that each individual would fit into the body politic wherever he happened to strike and invariably choose to act the part that would be best for himself and for the social fabric as a whole, but it is certain that it was not constructed upon that basis. Man desires to do many things that are neither for his own good nor for the good of society in general; and the entire moral code of the world, so far as it has been evolved, whether expressed in law or in the teachings of religion, is for the purpose of eliminating, checking, controlling, punishing or reforming evil. We may now notice some of the phases of this great problem.

The Nature of Evil.—In a broad sense anything that disturbs the adjustment of man with his environ-

ment is evil. Taken in this sense cold and heat, flood, famine, storm, and all destructive phenomena are evils. Moral teaching cannot include those evils for which Nature alone is responsible, but concerns itself only with those for which man is accountable. From another point of view, evil is good perverted. Appetite for food is a good thing, without it the race would fail to keep itself alive. But appetite used for the sake of its own indulgence, eating merely for the pleasure it affords, is evil. Again many things are wrong because Society so decrees. For example one may not carry a concealed weapon, not because there is harm in the act itself but because harm is likely to come of it, therefore it is forbidden. Some things are regarded as wrong now that were formerly not so recognized, for example one human being enslaving another.

Why Wrong is Chosen in Preference to Right.—It is the nature of desire to seek gratification and when the right of another comes in the way either the gratification must be given up or the right of the other must be sacrificed. It is human nature to look upon one's own interest with favor rather than upon the interest of another, hence the other's good is most frequently sacrificed and one's own desire gratified. The world has been a long time in coming to regard all men as brothers and to look upon another's rights as sacredly as upon one's own and comparatively few have yet reached that point. But man's natural tendency is to sin against himself almost as frequently as against

his neighbor. Why is this? It is because the gratification of desire that is injurious is immediate and pressing while the evil that goes with it appears to be remote and perhaps may be altogether escaped. Then again great offenses that would bring calamity are not committed in the beginning. Only small sins are risked at first and while the gratification is considerable on the one hand the evil consequences are either nothing at all or very slight on the other, and so the transgressor is encouraged to go on. Gradually it becomes the habit to yield to temptation and in the very face of danger and with the realization that serious consequences are certain to follow gross evils are indulged in. Finally the associates of the evil-doer are of his own kind and use all their influence to drag him down.

The Forces that Combat Evil.—The foundation for all good in one's life should be laid in the early years before the age of accountability is reached. The strongest opponent that can be matched against evil tendencies is a first class home training. A child before he knows the right from the wrong must be put in the right way and kept there until it is easier and more natural to him to do right than to do wrong. As early as possible he should be shown why he should not yield to wrongful inclinations and taught to inhibit them. If the home training all through his minority is what it should be he is pretty certain to be so firmly established that for the remainder of his life he will choose the right. If the home training is poor, bad, or wanting there is

still a chance providing other good influences get hold of him in time.

The Efficacy of the Church.—Religion is a mighty power for good in the world. It appeals to men through their consciences. Its object is threefold, (1) to prevent sin, (2) to teach mankind to become the embodiment of all the virtues and graces of life, and (3) to save them in a future world from the consequences of their shortcomings in this life. Religion in its organized form is represented by the various churches most of which in this country at least, work along lines of morality and pay particular attention to uprightness of conduct. The limit of the church is the world itself. It therefore becomes the duty of the church not only to look after its own votaries and dependents but to reach out to the neglected ones everywhere, rescue them from any and all forms of evil and by kindness, attention and love win them into ways of righteousness.

The church has a powerful appeal to make, the appeal of a satisfied conscience, selfrespect, the esteem of others and the hope of immortal glory. Where it works in conjunction with the home its efforts are pretty sure to result in a high grade of moral and useful citizenship. The church should supplement the home training while the home should back up the teachings of the church. Where the homes fail to come to the help of the church there is still a chance through the Sunday School, rescue bands, and the like; but the probabilities are greatly lessened.

The Province of the School.—The school also is a powerful factor in helping children to choose the right instead of the wrong. The aim of the school is different from that of the church in that the school seeks to develop the child physically, mentally, and morally to the point where he shall be his own mentor, guide, and ruler, and shall be able to make the most of life in whatever lines he may choose. It does not appeal particularly to the conscience nor to the spiritual phases of existence but rather to the practical. Its watchword is efficiency in all directions. Its standards are high, it brooks no slackness of effort in any of its undertakings. It is, or should be, as avowedly concerned for the moral and physical as for the mental welfare of its pupils. That the schools are beginning to realize their responsibility for physical fitness has been clearly shown in a previous chapter while the responsibility for their morals has been recognized for a much longer period.

The Power and Meaning of Law.—Society as a whole is concerned for the welfare of every citizen. Her first duty is to look after the little ones, to supplement the home training by providing for every child an education that shall as far as possible fit him for the duties and responsibilities of citizenship. For this purpose schools have been provided, the efficiency of which has just been shown in the preceding paragraphs. But society goes further than this and undertakes to control not the desires but the actions, so far as they are against

the good of society, of all who in spite of all agencies made and provided have not learned to control themselves. To this end laws that carry with them a penalty for each violation are enacted and to a considerable extent executed.

Laws are enacted for a threefold purpose, (1) as a deterrent from crime, (2) for the protection of society, and (3) to reform the evil doer. A great majority of the citizens of any civilized country have no desire to commit acts of violence against their neighbors, and were there no laws would not do so. But always there are those who for the sake of selfish desires will violate the sacredness of property rights, the sanctity of the home, and will even take life itself. Society recognizes this, and for these the laws are made.

Of the agencies here considered the law is doubtless the least effective. St. Paul, Gal. 3:24, describes it as a Schoolmaster, but it must be admitted that it makes a rather poor teacher because its appeal comes most strongly after it has been violated and hence too late to affect the character of the individual concerned. To be sure respect for law is potent but this comes more from the teaching of the home, the school and the church than from observing the operations of the law itself.

The Effects of Heredity and Environment upon the Will. —We have now considered the influence upon the will of the family, the school, the church and of society in general as represented by the law and we can see

that these agencies taken as a whole have very much to do with the formation of character. It is important to observe in connection with these the influence of the two forces mentioned in the heading of this paragraph. Let us take them in their order.

1. *Heredity* means far more than many people suppose. We seldom stop to think how much of what we are is owing to our ancestors, and when we do give it a thought we are likely to assign too much to our immediate forbears and too little to those farther back. In the first place, we inherit not only the color of hair and eyes but the hair and eyes themselves; not only our complexions and features but our whole bodies. And we inherit not only our bodies but a myriad of nice adaptations for the life we are to lead. Also, we inherit our minds, with a thousand tendencies which we call instincts already provided against the time of need. Moreover, we inherit our physical tendencies to be strong or weak, our mental dispositions and powers and our spiritual longings and aspirations.

That heredity goes a long way back is proved by national and racial types. Peculiarities and characteristics that have been handed down for hundreds of generations are still plainly in evidence and we readily identify members of the various races by these well known characteristics. We know an American Indian wherever we see one, because they all conform to the original type. An Indian in California and one in Wisconsin are probably no kin to each other and their

ancestors have been along separate lines for several hundred years back, yet they look alike for the reason that each has inherited the peculiarities of a common ancestor somewhere back in the distance possibly the founder of the race. The same is true of all races and to a great extent of nationalities. In fact, heredity changes very little from generation to generation. The type of the Anglo-Saxon is much the same now as it was a thousand years ago.

Moreover, we are the heirs of many things that have not come from our direct ancestors. We inherit the customs of society, for example that of eating three meals a day and of wearing clothes. In a very large and real sense we are the "heirs of all the ages." Almost everything that we shall ever use is already provided for us when we come into this world. We do not have to invent a language, all we shall need in that line is in common use and we could scarcely avoid learning it if we tried. Schools, churches, forms of government, books, music, all the arts and sciences, in short all that the world has acquired is ours to use or to enjoy.

"But," exclaims one, "what is there left? If we inherit our bodies, minds, souls, and surroundings everything is included." Aye, truly it is. We sometimes think we have wills of our own but these we inherit too. But with our wills we also inherit the power to choose, and with that power we can at least do some things not determined by our other inheritances.

Here is where education comes in. There is about every person an individuality that is distinctly his own, that gives him the power of self direction. He may accept or reject a great many things regardless of what others would do under like circumstances. The teacher cannot change the heredity of his pupils, that is fixed, but he can train the mind to look differently upon its surroundings and to use to greater advantage its inheritances. We have inherited this world and all that it contains, but we are not compelled to live in any one spot or use only certain things. We may choose to remain in the neighborhood where we were brought up or we may remove to the north, east, south, or west. We may make our home in the United States or go to England or any other country.

Effect of Environment.—A certain man had his home in a community where education was at a discount, religion at a low ebb, and the morals of the community low. His son fourteen years of age almost unavoidably fell into bad company and was brought home one night in a state of intoxication. The father at once made up his mind that it was not a fit place to bring up his children; so he sold his possessions and moved into another state where there were good schools and churches and where a much higher standard of morality was maintained in the neighborhood. The result abundantly justified the father's judgment.

The Power Within.—Young people should be encouraged to exert their wills frequently in favor of the

right and against the wrong. The struggle is pleasing in itself, the winning is a source of satisfaction and each victory increases the strength and the skill and gives assurance of larger triumphs in the future. A human being making his way in life should not be like a log drifting in a stream and being carried wherever wind and tide direct; he should be like a steamship that pays little attention to wind or tide but goes in whatever direction the captain desires because the power is within. We show our superiority, our likeness to divinity, when we direct our own lives and do it wisely.

Worthy Motives Essential.—No man can achieve anything worth while without a motive, some end or aim that when attained will pay back, measure for measure and more, all that was put into the struggle of effort, longing, patience, sacrifice. On the other hand a worthy motive held steadily before the mind will enable one to go through almost any kind of hardship and achieve whatever is possible to human effort.

Unworthy motives are a hindrance to all that is good and must be got rid of or life will be a wreck. We hear it occasionally expressed that the chief aim of Americans is to make money, acquire wealth, roll in luxury. This is probably by no means the prevailing motive though it is common enough. Such a motive unless it is subsidiary to some higher aim is base and low and if it is cultivated or permitted to have first place in one's thoughts it will bring in its train other low ideals. A man so possessed is not likely to have any fine ideas

of honesty in dealing, he will not be philanthropic, generous, whole-souled. It often happens that men start out to acquire wealth with the full intention of being honest in their dealings but as the struggle goes on and difficulties and disappointments are met and the goal seems a long way off with the desire for riches increasing, the temptation to cheat is yielded to once and then again and again until cheating, lying and defrauding become a part of the game. No matter how rich such a man becomes he is wrong in his views, he is narrow, his soul is shriveled, and he is a failure so far as the higher ideals of life are concerned.

The Test of Motives.—Anything that savors of selfishness is low even when not accompanied with other evils such as those mentioned above. The grasping, penurious person is not imbued with high motives. He is not greatly concerned for the welfare of his neighborhood or his country; his soul is not burdened with the ills of humanity, his heart is not stirred at the distress of the poor, his ear is not bent to catch the cry of the needy, his hand is not open to appeals for charity. If, on the other hand, one's heart goes out to the needy, if one is ready to lend a hand in all good work, if he is ambitious to be of service to his community, his country, and the whole world, if his chief desire is to help to bring about the brotherhood of man with the full recognition of the Fatherhood of God, he may know that his motives are worthy. He may then strive with all his powers to achieve great results, to realize

his highest desires. He will enjoy putting forth effort and even moderate success will seem like triumph.

The Effect of Worthy Motives on Character.—When one's mind is filled with a great and lofty purpose there is little room for evil thoughts or plans. Cheating, lying, and deceiving do not appeal to one whose heart is set upon that which is noble. There is no better way of driving out evil inclinations than the setting up of worthy motives and adhering steadily to them. Very bad habits, such as the use of tobacco or intoxicants or even lying and stealing, can be broken off and forever discarded in this way. Worthy motives stimulate to industry, and industry is a great sagefuard against temptation. The busy man is seldom a dangerous man, and if he is engaged in enterprises that are especially planned for the benefit of mankind he is almost certain to be good at heart.

Doubtful Motives.—It is true that men from selfish or evil motives occasionally choose high callings. One may elect to preach the gospel and still be moved by the very worst aims, merely using the robe of his sacred office as a cloak for his wicked purposes. Such men are the only real hypocrites. The person who stumbles and falls because he is weak but who keeps his mind upon a main purpose which is right, is not a hypocrite. Again there are those who have no fixed motives. They halt and hesitate and are in doubt whether to follow this desire or that. A conflict rages between the desire to yield to pleasure on the one hand and to

obey the call of duty on the other. Such people have no real happiness and their only chance for a peaceful state is to make up their mind to forsake the wrong and to follow the right. If they take the opposite course they will either suffer permanent remorse or degenerate morally, and losing their sense of right and wrong, fall into a state that is infinitely deplorable.

The Main Thing is to have strong purposes and to keep one's mind steadily fixed toward their attainment. Those whose business it is to train the young should see to it that worthy and attractive aims are kept before their minds, and these aims should be of a permanent kind that will result in character and never grow less desirable or less worthy of striving for. They should also cultivate pure desires. This can be done by frequently calling their attention to those who have achieved greatness of character, and by always setting an example of willing righteousness and cheerful striving for the mastery over every evil tendency and for the attainment of the highest type of character.

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